

¶ A briefe examination for the
tyme, of a certaine declaration,
lately put in print in the name and de-
fence of certaine Ministers in London, refu-
syng to weare the apparell
prescribed by the lawes
and orders of the
Realme.

In the ende is reported, the iudgement of
two notable learned sathers, M. Doctour Bucer,
and M. Doctour Martir, sometyme in epyther
vniuersities here of England the kynges
readers and professors of diuinitie,
translated out of the originals,
written by theyr owne
handes, purposely
debatyng this
controuer-
sie.



Paul. Rom. 14.

I beseech you brethren marke them which cause diuision, and
geue occasions of enyll, contrary to the doctrine which
ye haue learned, and auoyde them: for they
that are such serue not the Lorde
Iesus Christ, but their owne
bellies, and with
sweete and
flatteryng wordes deceyue
the hartes of the
Innocentes.

¶ The counsell of S. Austen vnto
Januarie. Epistola. 118.

S*Vche thynges as haue diuer-*
sitie of obseruations, by reason of the di-
uersitie of Landes and Countreys, as of
fastyng on the Sabboth daye, or at other
days: Of communicating euery day, Sun-
day or Saterday, or otherwyse: all these
thynges haue freedom in obseruation. And certes, there is
no maner discipline or vsage in these thynges more agreeable
vnto a graue and prudent christian man, then that he attem-
per hym selfe to the orders of that Church whereto he shall
chaunce to resort. For by S. Ambrose counsell, a man ought
to obserue that maner whiche he seeth that Churche to vse
whereto he chaunceably commeth, yf he wyll not be slaunde-
rous to any man, or any man be slaunderous vnto hym. As
for me (saith S. Austen) when I diligently bethought my
selfe of this sentence, I haue alway had it in such veneration,
as yf I had receyued it as an oracle heauenly. sent from God.
For I haue perceyued, euen to my great sorow and heauynes,
much disquietyng of the weake to be caused by the contenti-
ous stubbernes and superstitious feare of certayne brethren,
which rayse vp so braulyng questions, that they thynke no-
thing to be well done but what they do them selues: and that
in such matters which can come to no certayne ende, neither
by the aucthoritie of holy Scripture, nor by the tradition of
the vniuersall Church, nor tende to any commoditie of the
reformation of lyfe. Yet is this disturbaunce made, because
some one hath deuised within hym selfe some maner of rea-
son whatsoeuer it be, eyther for that he hymselfe in his owne
country accustomed so to do, or els sawe other do, in some
such place where he hath trauelled: The whiche, the farther
it was from his owne country, so muche the better learned
he thought that place to be.

To the Christian reader.



F for any occasion the coun-
sayle of Salomon, contrari-
ous to it self at the first sight,
maye haue place to be allea-
ged out of the.rrvi. Chapter
of his Proverbes, that is.
Ne respondeas stulto iuxta
stultitiam suam, ne efficiaris
ei similis (And againe) Res-
ponde stulto iuxta stultitiam
suā, ne sibi sapiens esse vide-
atur. Answer not a foole

accoꝝdyng to his foolyshnes, lest thou be made lyke to hym.
And agayne: Answer a foole accoꝝdyng to his foolyshnes,
lest he may seeme to himself to be wise: It may now of good
congruence be verified in the cause vttered in question for
oꝝder of ministers apparell. It is not vnknown what ar-
gumentes and conclusions, what letters and wytynges
haue ben vsed and tossed from man to man in secreete soꝝt, for
these two oꝝ three yeres, to dispoꝝue the libertie of the chyl-
dren of God in the vse of externe thynges, to conuel the
obedience that true Subiectes shoulde perfourme to the auc-
thoritie of theyꝝ Prince, & to the lawes of the Realme esta-
blyshed, to the discreditynge and condemnation of such which
in a whole conscience thynke it lawefull for them to weare,
and yet charitably bearyng with the weaknes of such whose
consciences are entangled with fearefull scrupulositie to-
warde the same. The small weyght of theyꝝ reasons and
argumentes so set out, theyꝝ cause so harde to defende with
learnynge (so many graue wyters of iudgement agaynst
them) the matter fully debated by the best learned men of
the Realme of late, with thozder of the counsayle taken in
the tyme of blessed memoꝝie Kyng Edward, and fully con-
cluded: caused diuers men (beyng yet offended with suche
vnaduised

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vnadvised wytynges) to holde theþ penneſ, without moze conſutynge oꝝ diſprouynge the ſame, as was eaſye ſoꝝ them to do : partly ſtayed by the fyrſt part of Salomons counſayle : Ne respondeas ſulto iuxta ſtultitiam ſuam, ne efficiaris ei ſimilis. ¶ Be a mozeouer, charitie bozne to the aucthours of ſuch wytynges, moued ſome men to kepe pacience, and the counſayle of S. Paule helde others in ſcilence, whereas he chargeth his ſcoler Timothy thus: Stultas et ineruditas queſtiones reſpue, ſciens eas parere pugnas : porro ſeruū domini nō oportet pugnare, ſed placidū eſſe erga omnes, propenſum ad docendum, tolerantem malos cum manſuetudine, eruditē eos qui obſiſtunt, ſi quando det illis deus pænitentiam ad agnoſcendum veritatem, et reſipiſcant a diaboli laqueo, capti ab eo ad ipſius voluntatem. ¶ Foolyſhe and vnlearned queſtions put from thee, remembryng that they do but gender ſtryfe: ſoꝝ the ſeruaunt of the Lorde muſt not ſtryue, but muſt be peaceable vnto all men, and apt to teache, and one that can ſuffer the enyll in mekenes, and can inſourme them that reſyſt, yf that God at any tyme wyll geue them repenſaunce ſoꝝ to knowe the trueth, that they may come to them ſelues agayne out of the ſnare of the deuyl, which are now taken of hym at his wyll.

ii. Tim. ii.

To enforce this text at this tyme in the particuler applyng therof, ſhalbe ſpared yet, ſoꝝ hope of their amendement who haue diſordeſly behaved them ſelues. To eragerat the matter agaynſte them, with muche alleagynge learned mens iudgementes (many dead, ſome yet alyue) otherwyſe then to inſtruct them by a few reported, ſhall alſo be ſpared, as it would haue ben wyſhed, the matter wholly myght rather with ſcilence haue ben ſtyll buryed. But now the prouocation of a treatiſe ſo ſolemye aduouched, ſo confidently affirmed, of very late ſo publiquely by prynt diuulged and diſpeaſed, hath made this wypter now to thynke it hygh tyme, to call to remembꝛaunce the latter part of Salomons ſentence : Reſponde ſulto iuxta ſtultitiam ſuam, ne videatur ſibi ſapiens : Not yet profeſſyng by this examination to

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say halfe so much as myght be spoken in the comprehension of the cause, noz takyng so much aduantage agaynst that inconsiderat wrytyng, as it myght deserue to be charged: but bziefely to put to the aucthours consideration the weaknes of the reasons, the sophisticatio of the arguments of that discourse, vnwozthy of it selfe (to saye the trueth) to be once aunswered, as beyng so wrytten, as every man (but such as be eyther to parcially bent to the cause, oz for lacke of learning can not expende the substaunce of the wrytyng) maye perceyue that it muste nedes fall to ruyne & decaye of credite of it selfe, though no man should bende any force at it, & how soeuer (in the heate which is now taken) thought to be wrytely, grauely, inuincibly wrytten, but woorthy in deede to be put out in the name of such, whō it would specially defende. If ye aske me whom I could thinke to be vnder the protection thereof: Surely I can not see, that diuers suche as be learned, and commonly iudged to be amongst this number, can muche ioy to fight vnder that banner, oz to runne with them to that marke they shoote at. For it is certayne, that many whom this smale route, named London Ministers, woulde haue ioynd with them for theyr more honestie, be farre from theyr determinations in this question, neither so handling it, noz so woulde conclude in this cause as they do: Who howsoeuer (some of them) do yet a litle stay at the vsing of this apparel in themselves, yet be not of their iudgement to condemne the thyngs of wyckednes, nether in them selues, noz in the vse of the, as the Ministers in this Church of Englande be called nowe to weare them. And therefore howsoeuer they woulde wythe a libertie to theyr owne consciences reserued, tyll they may see more in the cause, yet be they farre of to condemne theyr brothers, whose consciences can serue them for obedience sake to vse them. And therfore I must nedes wype a great many out of their brotherhood, in their singularities conteyned in this last wryting, and say: They be but a very fewe in them selues, other then such as haue ben eyther vnlearnedly brought vp, most in prophane occupa-

occupations, or suche as be puffed by in an arrogancie of
them selues, peradventure chargeable to suche vanities of
assertions, as at this tyme I wyll spare to charge them. God
graunt they do not by this degree, fall to the sectes of Ana-
baptistes, or Libertines, wherevnto some wyse and zelous
men of theyr owne frendes & Patrones, feare they do make
posse haste, one day, openly to professe. Whereupon the ad-
uersaries of true religion can winne no great reioyce at these
mens ouersightes, as beyng but a very fewe, and counted in
deede none of the sincere and learned protestantes, howso-
ever for a tyme they seemed to be amongst vs. For though
they be gone out from vs, yet they were helpe neuer of vs.
So that the aduersaries shall haue the whole state of the
Clergie in place and reputation, for learning, wysdome,
and grauitie, concozdeley soyned to be wholly agaynst them,
to defende the sinceritie of the Gospel, though a fewe of these
make suche adoo in our Church (as skozies make mention,
was euer wont some to ryle in sundry tymes to trouble the
state of their Churches, where they dwelt.) And good it were
that these Englishe Louanistes, dyd not to muche delyght
them selues with any hye reioysinges, as though the Prince
woulde for dysproung of a fewe counterfaites, dyslike the
whole state of the rest of the Clergie, who shall by Goddes
grace be able ynough to defende the true religion of the Gos-
pell, whiche they maye heare holwe the Prince doth professe
dayly and openly, to maintaine and defende to the uttermost
iote of the worde of God, with renouncing aswell all for-
rayne authoritie, as all forrayne doctrine, not surely groun-
ded vpon this stable rocke of Gods worde. Theyr fawning
flatterie pfaces, theyr greatly conceyued hopes, theyr busie
dyspraysyng of better learned then them selues be, can not so
bewitch wyse mens heades, or hartes, but they can discerne
trueth from falsehood, deuotion from superstition, papistrye
from the Gospel, tyranny from discipline, Chyist from An-
tichyist. And therefore sirs, if ye knelwe howe fewe these are,
by whom ye delyght to flounder the learned, howe lytle we
thinke

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thinke the rest of the Apostles discredited, though Judas fell out from them, and howe these be regarded and accompted of (so long as they thus continue) and finally, howe lytle we shall ioy of them, and ble them, to take the Gospell in defence agaynst you: We woulde not be so busie to inforce in your bookes the reproche of these men, to lade other with enuye, the breath of whose penne, ye shall neuer be able to aunswere, say and wyte what ye can. Your bookes so fast and hastily sent ouer in great numbers (beyng not muche feared for any substaunce that is in them) may for a time relieue you to your sustentation, may be gaineful to your Printers & Bedlours, may peraduenture leoparde your frendes, within this your naturall Countrey, for readyng and cherishing matter agaynst theyr owne suretie, and agaynst the state of the Realme. But trueth is to hye set, for you to plucke her out of heauen, to manifestlye knowen to be by your papers obscured, and to surely stablished, to drowne her in the myste lakes of your Sophisticall licentious wyltinges. Howsoeuer ye embosse out your glozious stiles, they be but

Superuacaneæ conflictationes hominū mente corruptorum, quibus adempta est veritas, qui existimāt quæstū esse pietatē,

with the forepart of the text there exprested, that is, but superfluous bawlings of men peruerse in hart, from whō the truth is withdrawen, which think that lucre is godlynes. &c.

We were best to vnderstand, *Quod qui habitat in coelis. &c. irridebit omnes Iannes et Mambres, qui resistunt veritati, homines mente corrupti, reprobi circa fidem, sed non proficiunt amplius: siquidem amentia istorum euident erit omnibus quemadmodum et illorum fuit.*

We whiche is in heauen, shal deride all Iannes and Mambres, which resist the trueth, men of corrupt mindes, reprobate in the sayth, but they shal preuayle no longer, for theyr madnes shalbe vtterly knowen to all men as theyrs was. We shoulde do well to remember *Quod dominus est qui custodit veritatē, et quod veritas magna est et fortior pre omnibus, veritas enim manet, et inualefcit in eternum, et viuit et obtinet in secula seculorū.* What

it

i. Tim. vi.

Psal. ii.

i. Tim. iii.

Psal. cxlv.

iii. Esdr. iii.

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it is the Lorde whiche preserveth the trueth, for the trueth is
of great force, and is stronger then all other thynges, for
veritie wyl remayne, wyl prevaile for ever, and wyl lyue
and haue the victory, wylde without ende. But to drawe
to an ende, and to say some thyng to these vpon whom this
labour is bestowed, who moste glory of this gaye booke of
theyre, I shall wishe them to haue a respecte to theyre for-
mer calling and profession of the Gospell. And as loue of
grace and trueth (I trust) dyd first induce them: so God
graunt that they do not finally fight agaynst this grace re-
ceyued, and wylfullye peruerthe the true sinceritie of the
Gospell, by treading not aright, ouercome by humaine cogi-
tations, as was Peter for a tyme, tyll Paule dyd reprehensive
him. Trustyng that they wyl so aduisedly expende the ear-
nest counsell of these two notable Fathers, Maister Bucer,
and maister Martir, in this their purposed discussing of the
cause, that they wyl finally rest in quiet, praysyng God
in trueth and veritie, forsakynge error covered with
zelous perswasion, to the sauyng of theyre owne
soules, to the reioyce of such Christians
to whom they haue ben teachers,
as good subiectes ought
to do, to the glory
of God. To whom be all ho-
nour and dominion for
ever. Amen.

xxi

A briefe summe of the

these Maiors
doe not so
much prove.

All thynges in the
Churche ought to
edifie.

{ 2. Cor. 13. Iuxta potestatem.
Eph. 4. Idem dedit.
1. Cor. 14. Omnia fiant.

these Maiors
doe but affe-
cted, and not
proued,

These orders do not
edifie, so; that they

{ Vnder the simple.
Make more obstinate the papistes.
Are monumentes of Idolatrie. Deut. xii. Ergo.

Maior.

Preceptes of men
must not be recey-
ued.

{ Deut. 7. Aras eorum.
Math. 15. Frustra me.
Esay. 29. Appropinquat popu.

Minor.

These are preceptes of men. Ergo.

Maior

Offences and super-
stition ought to be
auoyded.

{ Math. 18. Videte ne.
1. Cor. 10. Omnia mihi.
Rom. 14. Bonum est non mand.
2. Cor. 6. Eandem remunerati.

Minor

These orders offende. Ergo.

Generall
reasons.

Maior

Nothyng muste be
brought into the
Churche, besides or
contrary to Scrip-
ture so; p;inces ple-
sures.

{ Deut. 4. Non addetis.
Deut. 5. Non declinabis.
1. Reg. 15. Domus Saul euertitur quod declinabat.
3. Reg. 12. Reboam amittit x. tribus.
4. Reg. 20. Ezechias benedic. quod non declin.
3. Reg. 22. Micheas noluit adulari.
Ezech. 13. Hec dicit dominus.
Math. 15. 16. Christus pradicat quae pater mandat.
Math. 23. Apostoli pradicant quae iussit Christus.
1. Cor. 11. Paulus tradit quae accepit.
Phil. 3. Paulus sequendus vt sequitur Christum.
2. Cor. 4. Paulus non pradicat seipsum.

Minor

These orders are besydes and contrary to the Scripture. &c. Ergo.

Maior

Christian libertie
must be maintained,
whiche Ch;st hath
purchased so; vs.

{ Joh. 19. Consummatum est.
Gala. 3. Christus nos red.

In outwarde apparell there ought to be no difference, as is proued thus.

1. Reg. 9. Samuel was not knowen to be a prophete by Saule.

4. Reg. 1. Elias was not knowen by Achobias seruantes.

Math. 3. John Baptist had no such apparell.

Math. 26. Peter was knowen by his speache.

Hier. Eustochiu was wyllled to haue no notable apparell.

Hier. Marcella was tolde that at Hierusalem there was no diuersitie of apparell.

The Cleargie of Kanenna sayde, they were to be discerned from the people by doctrine, not besture.

Cau. 22. q. 4. Holy men bled meane & byle apparell.

Particuler reasons.

They were taken from the Iewes or Gentyles.

Glos. ord. in Ezech. 44.
Platina in vita Siluest.
Durand. Rat. diu. 3.
Poli. li. 4. Ca. 5. de Lauet.

They haue ben abused to

Idolatrie.
Sorcery.
Coniuryng.

The ministryng garmentes ought not to be admitted. For

Men haue an euill opinion of them.

Baptistes, that they are holly. Gospellers, that they ought not vse them.

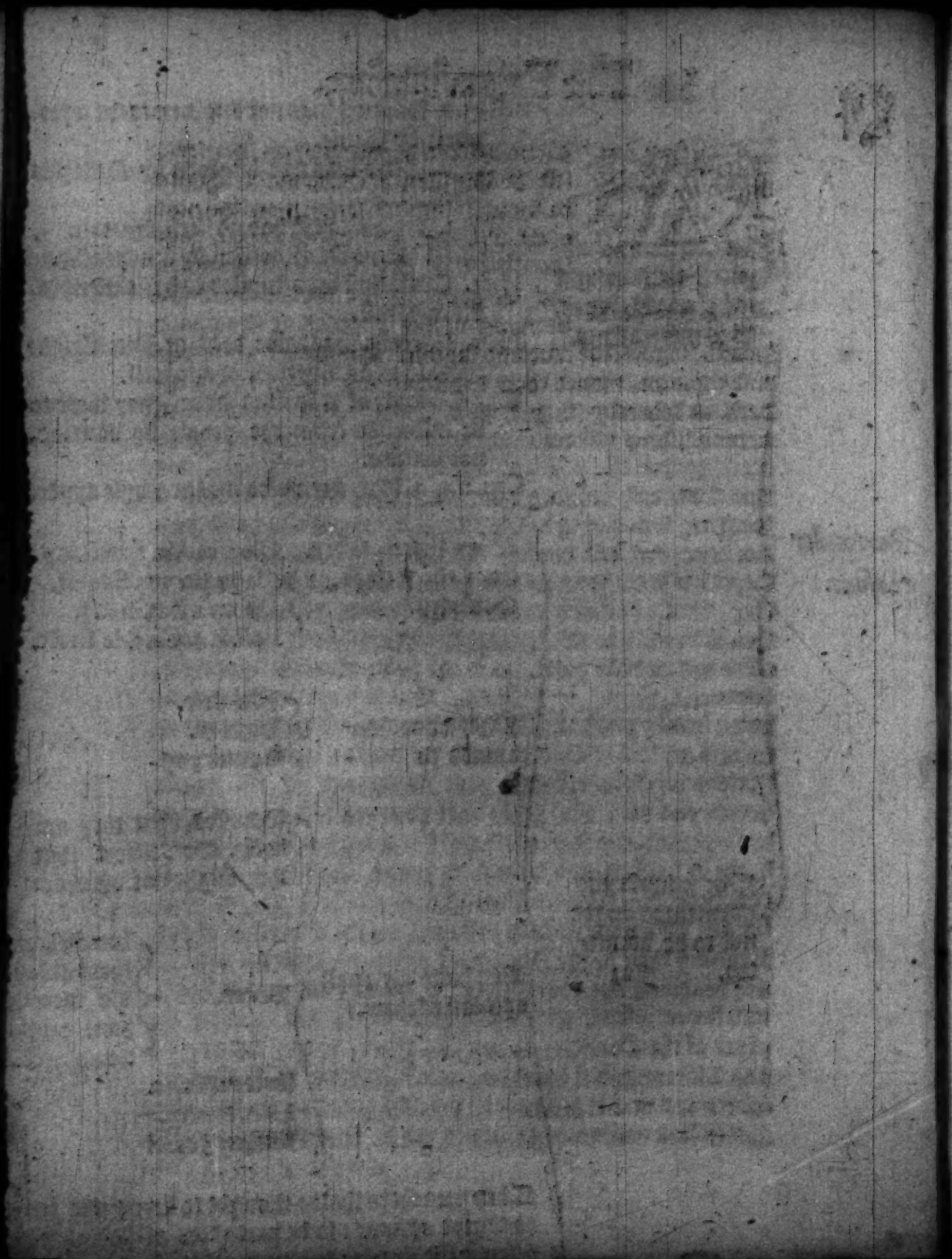
Bucer.

would haue them away.
He would haue puritatem rituum.

Peter Martyr.
Doct. Ridley.
Bishop Jewel

They preachers shalbe thought to byng the people to Egypt agayne: to be partakers of Idolatrie: to offende the simple: to hazard their soules: to vexe their consciences.

The Solicitous of these orders were bluddy persons.





So you pretend in your p̄face, that feare
lest the Spinifiers of Gods woꝛde shoulde
be brought into contempt, was the cause
of the bnoꝛderly publishing of these your
small reasons: So it is well knowne,
that the great care whiche the chiefe go-
vernours of this Church of Englande
taketh, to preserve true and saythfull Spinifiers from disp̄ite
and rep̄oche, moved them to retayne and set forth these oꝛ-
ders, as wherby (they hope is) Gods diligent seruantes,
accomplishing also other parties of their vocation, myght re-
couer agayne the ancient dignitie of their fozefathers, and
that Gods holy woꝛde & sacramentes noſue (by the craft of
Sathan) ſomethyng baſely eſteemed, myght alſo haue theyꝝ
due reuerence and honour. Verrin they haue ſolowd the
ſteppes of wyſe Princes and good Fathers, who thought it
theyꝝ ſervice not only to eſtabliſhe ſounde doctrine in mat-
ters of ſayth: but alſo to redreſſe and oꝛdeyne rytes for diſci-
pline and publiſhe quiet, as in the godly counſels appeareth,
Nicene, Calidon, and others. But in your conſiderations
howe ſurely you haue regarded your duetie in this common
wealth, on this maner to make the woꝛlde wonder at your
cunning wylfulnes, befoꝛe your ſuperiours (yf you thynke
herein you haue any) reade ouer your reasons, it is rather to
be lamented, and proſecuted with teares, then to be blaſed a-
bode in woꝛdes, and uttered by penne. Surely it maye be
true here: Nos talem conſuetudinem non habemus nec eccle-
ſie dei: We haue no ſuch cuſtome, nor the Churches of god.
Leaning then to the iudgement of others, whether you run
not headlong the ready waye to make your ſelues ſilly,
and the miniſterie alſo euill ſpoken of, by not ſeeking the
peace of the Countrey where you dwell, and by not obeyng
and ſolowng, but breaking and forſaking thoſe variable
oꝛders and maners, wherby woꝛldly quietnes at the leaſt is
gotten and maintayned, which (as St. Auguſtine ſayeth) is

i. Cor. xi.

Hic. xxix.

The Examination.

De ciuit. dei
lib. 19, cap. 17

not the blage of the Cittle of God, touchyng maners, lawes, and ordinaunces, wherby the religion of the liuing God is not hurt: Leauing (I say) this, and your consideration to the iudgement of others, it shall be sufficient at this tyme to weygh the groundes and reasons, whiche you vse in refu- syng to weare apparell and garmentes, not nolve of the Popes Church, but of Chrisses Church in Englande.

It shall not be vnnecessary to aduertise the Christian reader, that in the declaration there are much paynes be- stoined of these discourssours (where as very little needeth) to the intent peraduenture, other to aduance them selues in theyr knowledge of Gods woꝛde, or to nip and taunte theyr felowes and betters as vnlarned and fooles. For where as fewe or none are ignorant, that all thynges should be done to edifie, no offences should iustly be geuen, and Christian libertie should alwayes be defended, & such lyke: Yet in con- firming of these vndoubted trutthes many woꝛdes are spent, when as lytle or nothyng is sayd of that which in this cause and many others contayneth the controuersie, that is of the Minor or next proposition: As whether these orders do edi- fie, do offende, or hurt Christian libertie?

Wherfore thinke not much, if dyuers sentences of scrip- ture tending to stablishe one truthe not denyed at this time, be bryefely collected and answered together. For those thynges ought and shalbe expended, whiche make any thyng at all to the pithe of the matter.

The fyrst discourse here, is of euyllyng or buyldyng the Church of Christ, which all faythfull Ministers do acknow- ledge to be theyr bounden duetie and seruice, accordyng to the graces of God bestowed vpon them, and neuer to hinder and plucke downe aught: wherof much more myght be said then is here rehearsed, if it were needfull to make further in so woꝛthy a matter.

Herewithall in testes and expositions, you woulde not greatly haue enlarged your booke, yf it had not ben to make al gods woꝛkemen sauing your selues suspected to the woꝛld.

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as pluckers downe and destroyers of Gods most holy Temple, buylded vpon the foundation of the Apostles and prophetes: when as through the grace of God working in them by true and sounde doctrine in this apparell and orders, many earnest labourers of the lordes, do trample to bying his people to the full knowledge of Christ, howsoever you haue entangled and accombyed the consciences of your hearers. Ephc.ii.

So then to the two first places, that be out of the second and fourth Chapter to the Ephesians, no more needeth to be spoken, but that all the carefull buylders in this Church of Christ, whiche haue other commaunded or receyued these lawfull orders, first (as they haue before time) so do still take paynes to amplifie and beautifie the sponse of Christ, with the precious iewels of spirituall wisedome: And secondly do utterly forsake bayne, vngodly, and vnpromitable inuentions of man, whiche two thynges you seeme to require by your note in a true preacher, and can not denye them (yf you be not wylfull) to be in very many bying this apparell. Ephc.iii.

Vpon this vniuersall sentence: That Christes Ministers must builde vp and not pull downe, you determine that Vicars, Curates, and parsones ought to admit no orders whiche may not manifestly appeare vnto them that they do edifie: Geuyng every man in his parson an absolute authoritie, muche more then they had before the prophete was fulfilled: Kynges shalbe thy Nurseth, and Queenes thy Nurser. Esai.xlix.

Yet you fearing the inconueniences that must nedes followe so an absurde an opinion, remember your selues in the next lynes and saye: That yf you myght but conceyue an hope, that the vse of these thynges myght helpe forward the Lordes buyldyng, you woulde not refuse them. So one tyme, all orders not manifestly edifying, must be condemned, another tyme yf you may hope that they wyl do well, you will admit them. This your chaungeable opinion well weyed, differeth not muche from that straunge saying of the Donatistes, of whose number one Ticonius sayde: Quod Aug.Epi.
volumus xlviii.

The Examination:

volumus sanctum est. That we wyll is holy.

epi. cxix.

bid.

epi. cxviii.

If you had ben in S. Augustines time, when the Church was burthened with humaine presumption, so that the condition of the feloes was more tollerable (as he wytnes- seth) then the state of Christs Church in these dayes: belike you would not haue continued preaching and ministering as he and other did, because those burthens were not at the fyft dashe cleane taken from your shoulders. But he learned and taught other that: Multa tolleranda, vbi facultas non datur rescandi: Many thynges muste be borne, when orderly meanes do not serue to cut them of. Yea, he tryed by expe- rience, that some tymes profitable altering of such thynges as were long accustomed, breed trouble in the Church by newenes of chaunge, as these his wordes tollise. Ipsa quip- pe mutatio consuetudinis etiam quæ adiuvat vtilitate, noui- tate perturbat: For the very chaunge of custome, as it may do good for the profite thereof, so it may make much trouble for the newenes therof. Thus this learned father would haue men to expect in alteration; done by publike authoritie, con- uenient tyme and season, in matters that myght be tolera- ted without Gods heauy displeasure.

Here befoze you shewe what ruine and destruction of gods building these setue orders lawfully enioyned do make: frankly you graunt, all these thynges refused nowe of you, to be of they; owne nature indifferent, and that they may be bled, or not bled as occasion shall serue.

Hebre. x.

It is harde to say whether this be the mynde of all the synking & refusing Ministers of London, who are known herein not to be of one iudgement: Yea it is affirmed of you a litle after in your declaration, that they be monumentes of Idolatry, and so to be utterly destroyed: that they be contra- ry to Scripture, and so also not to be receyued, though Wynces commaunde them.

A man myght aske of you what ble that is whiche cau- seth these thynges nowe not to be indifferent: the ble that hath ben, or the ble that they are now appointed vnto: If the

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the indifferencie of these orders hange vpon the vse: then we must loke wherevnto they are ordeyned, and not wherein they were before abused.

So we are you come to the chiefe poynt of the first argument, which is as you say, that Christes Church is not edified by these garmentes: Which assertion you go about to perswade two wayes. First, because the simple Christians are greened, and are redy thereby to fall from Christ.

I.

These whom you tearme simple Christians, are those, who (as may well appeare) perswade theselues to haue deepe knowledge in Gods worde, to haue growen to so certayne a perfection, that they can and wyl sodeynlye iudge of all men, and of all doctrine, and they thynke them selues to be setteled and quieted in greater matters then these. They see weyghty thynges in the Church (yf they see any thyng at all) whereat they may be greened, as other good men are, and yet must be contented, tyll God graunt fitte and orderly meanes to remoue them, with charitie to beare, lest the vnitie of Christes Church shoulde be rent vpon euery lyght offence, and horrible scisme for trifies be brought in.

But the simple in deepe, who are yet to be fedde with mylke, who haue not through custome theyr wittes exercised, are so greened, and that iustlye, seeyng you not receyue indifferent and comely orders: Of whiche sort, thousands are dyuen backe, by suche kynde of disobedience as yours is, whyles you wylfully withdrowe your selues from your dueties and charge of Gods beloued chyldeyn and the deare flocke of Christ: wherein if you haue taught your schollers that these ordinaunces, & such other, are superfluous, idolatrous, and superstitious, when they are for decencie and order sake by lawfull auctoritie thus left (vpon whiche teachyng their offence may arise): you ought now on gods behalfe otherwayes to inuourne them. But yf they be taught to take these thynges as Gods worde both prescribe, then your wearyng shall not be the woundyng of theyr consciences, neyther by Gods grace shal you neede to feare the

Hebr.v.

***I

heauy

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heany curse of God, wherof you wite.

Epist. cxviii

I pray God it be not (as at S. Augustines tyme) that this troubling of the weake, come not by the contentions obstinacie of some byethzen, as is befoze sayde.

Secondly: You woulde haue vs thynke that the receyuyng of these orders doth not edifie, because (as you imagine) the obstinate papiste shalbe confirmed in his opinion. This thyng is easer and oftener saide of you, then proued as yet. For truely this may be a meanes rather to wyne the aduersaries from theyr errours, when they see vs without superstition or any necessitie, turne those thynges to good vles, which they sololy abused, and heare vs condemne in open preaching, that which they set so much by. And vpon this cause it seemeth, the Apostles vled long after Chrystes ascension the Ceremonies of Moses, and that in the Temple, to wyne to Chryst the obstinate Jewes. The histories Ecclesiasticall also haue diuers experiences, ho we much our ancient fathers increased Chrystes Church by such godly pollicie. Hence it was, that they plucked not downe all the Jewyshe Synagoges and Heathenyshe Temples, but turned them to the service of God: that they altered theyr feast dayes: that they chaunged their rites to Godlye purposes. And that this myght be done, it appeareth by S. Augustine to Publicola, saying: *Cum vero ista vel in honorem veri dei conuertuntur, hoc de illis fit, quod de ipsis hominibus, cum ex sacrilegis et impiis in veram religionem mutantur.* When these thynges be conuerted vnto the honour of the true God, it is of them as it is of the parties them selues, whan they were befoze committynge sacrilege and impietie, now they be conuerted into true religious persons. These fathers thought not them selues in suche thynges vnder the commaundement which God gaue his people to practise in the land of Canaan, & therfoze durst not with an heroscal spirite destroy all that the Heathen had inuented befoze: But dyd, *Vindicare tanquam ab iniustis possessoribus in vsum suum,* clayme to theyr owne ryght vse (as it were) from the iniust possessours

i. Cor. ix.

Note this
place of
Bed. eccl.
hist. lib. i.
cap. 30. and
expende his
reasons,

Epist. cliiii.

De doct.

Christ. lib. 2.
ca. 40.

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possessours, such lyke thynges as you talke of in this declaration. Neyther dyd almyghtie God wll his people to ouerthrowe the Cananites images and aulters, lesse those Gentyles shoulde be made moze obstinate in their false religion (as you alleage the cause): but rather (as the text declareth) lesse Gods seruantes shoulde thereby fall vnto their idolatrie. For they were charged not to byng that heathenly people to Gods true seruice: but to rote them cleane out of the land which they had so wickedly polluted. Wherefore, you do wyte this place from his naturall sense.

Deut.

Vpon this text you adde a note in the margent: That al monumentes of Idolatrie must be destroyed, signifying what your auditours and readers shoulde iudge of these orders: which yet you your selues sometimes acknowledge to be indifferent, and maye be vsed when occasion shall serue. If these thynges required at your handes, be precisely vnder that commaundement of God to his people enterieng the lande of Canaan: then is all this controyersie at an ende. Woue that, and al is done.

It woulde helpe you very much in this matter, to consider that there is great difference betwixte those thynges that were meere ly inuented of the Heathen, to the worship of Idols, and to maynteyne idolatrie: and those that haue ben abused of papistes, specially these fewe thynges, beyng first institute for no such intent.

From this argument of not edifying (wherein you would haue us rather yelde to your saying, then be perswaded by your reasons) you fall to speake against pollicie without the compasse of Gods word, vnder the which you would compryse these orders not impius & wicked. And so; want of matter, tho; in your spirite of ironie, you must (as you do to the Prince, the Counsaile, the Bishops, the learned men & wyse) geue also to the aduertisementes they; gyde and nip: whiche (very prudently) thinketh it well, yf Ministers receyving these orders, teache and protest, for what ende and purpose they take and vse the same, wherby others may learne,

2

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What difference there is now when these thynges are set forth for decencie and order, and the tyme when suche lyke were enforced as the scripture of God.

What fault you fynde with this rule, you declare not. peradventure you thinke those garmentes yet stayned with Idolatry, and therefore not to be receyued by any protestation: wherein you are contrary to your selues, to all learned men, and to the scriptures: Or els you thinke not this declaration sufficient in these thynges indifferent, that they be not vrged of necessitie, that they be onely appoynted for decencie and order: wherevnto you maye adde moze circumstances (yf you wyl) but they are contayned vnder those two: whiche yf the Minister both holde hym selfe, and diligently declare to other, he may with discharge of conscience obey his Prince, knowing that comelynes and order, edifie the Church of Christ.

Well, the aduertisements must be defaced with the infamous title of the invention of man, and such lyke. And vpon what reason shall this be done? Forsooth it is lyke the wysdome of them, that woulde haue ymages (you say) in Churches, to exercise theyr strength in refrayning from the worship of them, whiche thyng is agaynst the wysdome of God. Deut. 7.

You shoulde haue done the duties of discrete preachers, yf you had vttered this your vnlyhely lyhelyhood, to them that stande in so sonde defence of ymages, wherof, what the doctrine of this Realme is, it is publicly declared. And as for these orders, all obedient men well vnderstande, that they are not geuen to trye any mans perfection: Neyther do they passe the wysdome of God, whiche in the scriptures willet all thynges to be done decently and orderly, whiche graunteth the godly magistrat anchaortie of making ecclesiasticall lawes, whiche hath geuen also power to the Church, whiche promisseth his spirite to Synodes, yea for orderyng rytes and maners.

But to beate do wne this pollicie of mans byayne, you say

1. Cor. xiii.

1. Pet. ii.

Math. xvi.

Actes. xv.

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say (very lytle, nay nothyng at all to the purpose) that in thinges neyther commaunded, nor forbydden, we must not folowe our owne phantasies, lest we heare: In vayne do they worship me, teaching doctrines the preceptes of men. Math. xv.

These preceptes of men, wherewith the Prophete and the Apostle saye, God is not worshipped, were such (as Christosome wyrteth) whiche the senious had made newe other wayes then Moses commaunded, and preferred them in Gods service before the lawe of the Lord, and added them to Gods worde (as iudgeyng it otherwayes vnperfect) for the saluation of Gods people. On this maner no man at this tyme vrgeth these orders. Hom. lii. in Math.

That holisome lawes of godly magistrates, whiche seruing God (as St. Augustine affirmeth) they make not onely for humayne societie, but also for Gods religion, which furthermoze he truely fearmeth: Clensing instrumentes of the Lordes barren floure, profitable terrours, commodious admonitions, healthsom boundes, medicine right phisical: That these (I say) are not to be thought the preceptes of man, it needeth not to call together here all the auncient felowship of fathers. Doctour Bucer vpon this place may teache you the same, who most godly pronounceth thus: Quicquid homo statuerit, quod quomodocunque ad vsum proximorum faciat, &c. Whatsoener man shall decree, whiche by any means may make to the vse of his neighboures, for that the same is deriued from the rule of charitie, as he lawes ciuill, domesticall statutes, ceremonies and rites whiche Christian men vse, thereby to teache or heare Goddes worde moze commodiously, or to praye, and about the Lordes Supper and Baptisme, yea, & whatsoener shalbe a furtheraunce to passe our lyfe here moze profitably and decently: That thing ought not to be esteemed as a tradition or precept of man, though by men it be commaunded, but as the tradition or precept of god. Thus saith Doctour Bucer. With whom spauiler Caluine very wel agreeth, saying: † That which is part of decencie commended vnto vs by the Apostle, though

Cōtra Cref.
grā. lib. iii.
ca. li.
Ser. 24. de
ver. Apost.
Epi. 48.

Instit. li. 4.
ca. 10. par. 32.

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it be prescribed by man, is Gods tradition, and not mans, as kneeling at solenne prayers and suche lyke. So then if you woulde haue rested vppon the censures of these godly learned men, you shoulde not haue needed thus vniuersely to haue scoffed at this wysdome of man, contaynyng her selfe within the limittes of the wysdome of God, as is befoze proued, and myght be fully iustified by infinite places of Germanye wyters, and by theyr letters of late sent into the Realme to dyuers godly, but for prelittie.

3 The thyrde mayne reason you vse, is: That none of Christes litleones must be offended: Whiche thyng accordyng to your vsage, you augment with sundrye termes of Scripture, as yf all the men of vnderstandyng in this Realme were yet asleepe, and nether saw nor harde the voyce of theyr maister Christ, and his holy Apostle: But you passe ouer with silence, that whiche you shoulde haue substantiually loaded through. V: That these orders nowe taken, do iustly offende the weake lambes of Christes folde. Wherfoze to aunswere to the generall proposition, it is not expedient, seeing it is holden as most true of all men.

Rom. xiiii. But concerning the offendyng of the weake, briefly: In indifferent thynges, if lawe, or common tranquillitie haue prescribed no order what ought to be done, a Christian man ought to haue a great regarde of his neyghbours conscience, accordyng to S. Pauls doctrine. But yf lawe forseeuyng harmes and prouiding quietnes, haue taken lawefull order therein, offence is taken, and not geuen, when the subiect doth his duettie in obedience, so severely enioyned hym by Gods wyorde.

Notwithstanding (you say) that a wise shipper in sayling, wyl not come nigh rocks and flattes yf he may, but take sea rowme ynough. In dede the wise shipmen of our Churche haue spied the rocks of false doctrine, superstition, and errour, wherevpon many haue ben cast away, and to auoyde them haue taken rowme ynough in the scriptures of God. For outwarde apparell of them selues, are not suche rocks

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rockes and flattes (as you do phantasie): neyther euer harde you any of Chykses seruantes to be in daunger of perishing iustly by them, as they be now appoynted. Yea, you may behold many a godly passenger vnder these orders, saylyng with a straight course towarde that heauenly Haven, wher vnto he trusteth safely to arrive. All these men in this ship of Chyist, takyng example by the politike gouernour S. Paul, crye out alonde and say: Non omnia papistica edificant: All popery both not edifie, and are marueylous circumspect and carefull, lest any of Chykses deare flocke should be offended.

As for the place alleaged by you, where S. Paule forbiddeth Cōmunion with the Gentyles in their idolatricall worshyping: yf you had applyed it, you shoulde haue perceyued no sequels therof. For (thanks be to God) we dwell not among the Babilonians and Chaldies, we haue in our Church no publique worshyping of Idolles, no Heathenish or idolatricall sacrifice, as were in some place of the citie of Corinth, whose societie & contagion we ought to auoide. And yf there be in a Church where Chykses Gospel is purely preached and his sacraments rightly ministred, some euyl among the good, as in one net diuers sortes of fishes, in one felde wheate and tares, in one barns corne and chaffe: yet the good are not sayde to communicate or be despyled of the badde, as long as they consent not to theyr wickednes, but depart from among them, not by corporall seperation, but by dissimilitude of life and diuersitie of maners, though they both vse the same temple, the same table, the same sacramentes, as S. Augustine letteth out at large. It is one thyng to flee from communicatyng with open professed idolatrie, theyr prophanes rites and deuyllish orders, though in hart we worshyp God: and another, ryghtly to vse rites and fassions abused, all the abuses beyng clearly condemned. Of the one we haue an expresse commaundement in Scripture: the other our aunient fathers haue practised before you, and Gods holy worde hath not forbidden it.

ii. Cor. vi.

Con. don.
post collat.
cap. 5. &c.

The fourth foundation or ground that you lay is: That

you

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you must needs cast away and forsake all those thynges as haue ben brought into the Church besides or contrary to the Scripture. This platte you enlarge with a dosen severall sentences, all which paynes you myght well haue saued, yf you had not mynded to haue ben bytyng and snapping by the way at your superiours.

This trueth all saythful Christians confirme with you: That concernyng fayth and doctrine, concernyng remission of sinnes, and eternall saluation, nothing ought to be taught or receyued, which is contrary or not grounded in the Canonick Scriptures. For holy writ gauen by the inspiration of God, is not only a lyght to our feete, as Dauid sayth: but also so profitable, that thereby the man of God maye be absolute, beynge made perfecte vnto all good woorkes, as Saint Paule testifieth.

And though this be most true, touchyng the substance of Christian religion: yet the maner and order of setting of it forth, is not particularly expessed, but generally left to the disposition of Christs Church from tyme to tyme, accordyng to those wordes of Saint Paule: * Let all thynges be done comely and orderly. Wherein whatsoener shalbe lawfully done to those purposes, is not to be iudged besydes the Scriptures. As for example. Fastyng is commaunded in Gods worde: But what dayes we shoulde fast, or what dayes we shoulde not, beynge not there determyned, yf the Christian Church decree, it is not besydes the Scripture. The ministryng of Baptisme, & the Lodes supper is commaunded in Gods worde: But what dayes, what tymes, what places, in what compaigns, with what prayers before and after, yf the Christian Church decree, it is not besydes the Scriptures. And accordyng to this Saint Augustine wytteth, touchyng the recepyng of the Sacrament of the body & bloud of Christ sayyng in the mornynge: *Saluator ideo non praecepit quo deinceps ordine sumeretur, ut Apostolus per quos Ecclesias dispositorus erat, seruaret hunc locum: Our Sa-
uour therfore hath not comaunded in what order (the Sa-
crament)*

Mal. cxix.

ii. Tim. iii.

i. Cor. xiiii.

Aug. Ep. 86

Epist. n8.

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erament) shoulde be afterwarde receyued, because he myght reserue this place to his Apostles, by whom he woulde order the Churches. Thus also the preaching of the Gospell is commaunded in Gods worde: but howe to do this office in Pulpit or otherwayes, in mornynge or after noone, and so forth, yf the Christian Church decree, it is not besides the Scripture. The lyke may be sayde concernynge lawes politike of Princes, assayzes and trafficke betwixt man & man, whose groundes and rules are in Gods worde: and yet the particular circumstances in practising them being diuers in sundry Countreys, accordyng to the iudgement of magistrates, are not besides Scriptures, when al those diuersities haue Gods worde for theyr generall rule and ende.

And blessed be God, our tymes are here suche, that no man in our Churches presumeth to adde to Gods word, as acknowledgyng the perfittnes therof to our saluation: And that our gouernours in the feare of God, eschewe Daules disobedience: and by ryghteous clemencie flee the tyrannye of Reboam: and through the direction of Gods spirite, walke ielously in the pathes of godly Ezechias, in all those thinges whiche they fynde wyrtten in the booke of Gods lawe, to appertayne to his true service and worship, not so much weyghing the displeasures of worldly potentates, as the curses that the most mightie God powreth vpon all suche as truely and sincerely regarde not his religion and glory.

Deut. iiii.

i. Ro. xv.

And blessed be the name of the Lorde for euer, that hath stirred vp such Bishops and preachers among vs, whiche neyther haue nor do flatter Princes, to set vp theyr pleasures aboue the wyll and commaundement of God, though some furnishe the contrary: As Audiam, certayne sectaries layde to the Fathers charge of Nicene counsell, that they tooke an order in the troublesome dissention for keeping Easter day, to please and flatter Constantine the Emperour, whereas they byd it vpon iust consideration, and to auoyde scisme.

Epiph. li. 3.
To. pri.

Surely the examles whiche you bring in, of wycked thinges and false Prophets, myght haue well at this tyme,

in

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in this cause ben p̄termitted, as whiche concerne matters exp̄ressely f̄biddē or commaunded by God, but that you woulde intimate to some not well stayed, that the Prince in these thinges suffereth them contrary to Gods word and her lawfull authoritie: whiche (thanks be to our heavenly father f̄r his aboundaunt blessinges most richly p̄owed vpon her) is altogether otherwayes, or that all p̄achers and subiectes obeyng so orderly demaundes, are but false p̄phetes and flatterers. This is very soze iudgement, to condemne all your brethren f̄r manpleasers, that obey their supreme gouernour vnder god in matters indifferent: of whom (as you knowe) a great number, when flatterye was muche moze gaynefull, refused to do it, with no small daunger.

Epi. general

And if you marke your note well: Flatterie hath not ben alwayes the sure marke of false teachers. F̄r you shall reade S. Jude f̄retell of some that should despyle them that were in authoritie: You shall reade of the Donatistes, Rogatians, Circumcellions, and Papistes, that are rather disobedient to iust and good lawes of Princes, f̄r that (as they say) they see not in the writings of the Euangelistes and Apostles any suche example.

Aug. Epi.
48.

Ezec. xiii.

P̄owe f̄r the maner and condition of true p̄phetes, whiche (you assure vs) is, to aduouche alwayes: Hæc dicit dominus, Thus sayeth the Lorde: It is maruayle you remembred not, in what thynges that was then necessary, and wherein it is required now. Truly you are not so vnskillfull, but that you knowe sundry seuerall thinges to be left to their iudgement, who may f̄r the moze handsome feeding of Christs sheepe, and not f̄r their owne purse, belly, or kitchen, say with S. Paule: * Other thynges when I come, I wyll set in an order. All rites and fassions which every nation beleuing may stablish and vse, are not distinctly rehearsed in Scripture, that the minister may say of every one of them: Thus sayeth the Lorde. It is sufficient in suche thinges, yf they truly serue to *vtracūq;*, that is, seemly order, to retayne the which, the Church hath power to abrogate olde,
and

1. Cor. xi.

The Examination.

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and make newe lawes. Wherein (sayeth Doctour Peter Martir) these conditions must be obserued: First that they be not contrary to Gods word: Then, that iustification and remission of sinnes be not sought for in them: Thirdly, that the multitude ouerwhelme not the Church: Fourthly, that they be not decreed as necessary and not to be changed: Last of all, that they be not so hyed, as yf he sinned dampnable that sometyme omitteth them without offence or contempt. Suche lawes then albeit they be not in playne termes and wordes mentioned in the scripture, yet hauing these properties, they are not to be reiected, as yf they were by no maner of meanes in the worde of God.

In epi. 1. co. 8
et. cap. 1.

It is a pitifull case to see howe you trouble your selues in comparing Chryst preaching the wyll of his father, and the Phariseys teaching theyr owne traditions: as yf any man inforceth nowe mans lawe, as part of Gods diuine seruice: or as if these orders vpon necessitie of saluation must be receyued, and Gods blessed worde troden vnder foote. Yet S. Augustine is this bolde, touching the obseruation of profitable rites in Chrystes Church, that he thynketh the contemptuous breaker of Ecclesiasticall orders, to be corrected as transgressours of Gods lawes.

Ad cassul.

The Apostles (you say) preached not the dreames of their owne heades: and yet for all that, they made orders for the Church, whiche continued theyr tymes and season, whereof we reade not theyr particuler commission. True it is (as you report) that S. Paule willed not men to followe his deuises, neyther preached he hym selfe at any tyme. What then? Did he not appoynt temperall rites in the Church, which he had not Verbatim expressely at his masters hands, and whiche nowe cease and are not in vse? The lyke is said of suche doynges of the other Apostles, whose constitutions were altered after theyr death.

Act. xv.

i. Cor. xi.
xiiii.

Eph. lib. 3.
To. pri.

You conclude thus: Because these thynges haue no commaundement nor ground in Gods worde, therefore you refuse them.

First

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First speciall commaundement needeth not in this part of Ecclesiasticall discipline. When edification, order, decency, authoritie of supreme magistrates haue groundes sufficient in the newe Testament and olde. Last of al, you should haue proued that they had no grounde in Scriptures: But that thyng you neuer once touched, but ranne a roung vpon the Maior, to bleare the simple Christians eyes, as yf you had sayd much of the matter, when you neuer came towarde it.

Passyng from this fourth reason, you frame an obiection vnto your selues, as it liketh your selues, and answers vnto it as you lyst. Your obiection is: That the Prince commaunding a thing indifferent (and profitable for the state of the Church may be added) must be obeyed. Whereupon (you say) it must folowe, you disobeyng therein, must both your selues offende, and be a stumbling blocke for others.

In answer herevnto, holwe scenderly you excuse your selues and auoyde blame, holwe dangerously you passe over other matters, it had not ben greatly amisse to haue quietly left, but that this place as well as others, would haue something spoken of it.

The authoritie (you affirme) of a Prince in these thinges indifferent, is to commaunde they good vse, and forbyd the contrary. Upon which your resolution, a man may reason with you thus. The good vse of indifferent thinges, is gods commaundement, whiche a Prince must execute: But this may be a good vse of these orders now taken, as the contrary is not proued by you, & so consequently the magistrate may call vpon the execution of the same. Touching the Minor, this much we haue of your graunt, that a time may be, when these thinges in Chrilles Church may haue their good vse: But whether that tyme be nowe or nay, there are prejudices agaynst you of the like tyme heretofore, of the whole parliament, of the Clergie, of the most part of protestants, & papistes.

As for that power whiche (you expounde) God hath geuen to Princes, whether it contayne all their authoritie and iurisdiction, as you rehearse it, it shall not be narrowly scanned

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ned at this tyme. **Further** (thanks be given to God) both ¹³
the p^rince of pleasure, but for further commoditie of her sub-
iectes, require this subiection of yours, which holwe lawfully
you withdo^rawe, God knoweth and will iudge. **Merely** this
your declaration in that day, will not be your defence, when
the Lorde shall lighten thynges that are hyd in darkenes,
and make the counsell of the hartes manifest. Also we all
nknowe, or ought to knowe, in what cases we shoulde put in
use that saying of S. Peter: * We ought more to obey God
then man. And therefore we sticke not in these thynges to
shewe gratesfull hartes, as of those men, who acknowledge
them selues by the meanes of suche a p^rince, deliuered out
of those miserable cases. We are affrayde to stryue conten-
tiouslye about the varietie of hynges Salomons wyues
garment (thynges outward) lest we shoulde hurt her inward
beautie: as S. Augustine thynketh to become seruantes
of the Church, a Quene so p^recious.

i. Cor. iii.

Ad cast.

The bondes and limiters whiche you appoynt for true
obedience of subiectes to theyr p^rinces, are very narrowe &
daungerous. For oftentimes the subiect ought to obey in
thynges not forbidden by God, and commaunded by lawe,
though he do not playnly perceyue e^ther for what good end
they are required, or to what ende they w^ell come: as dayly
experience in common wealthes do shewe. But (belyke) you
w^ell haue euery man to vnderstande as much as the p^rince
and counsell knoweth and intendeth: or els you w^ell set the
subiect at his choyse.

Moreover, here is perperous auctoritie graunted to euery
subiect, to determine vpon the p^rinces lawes, proclamati-
ons and ordinaunces, that when they shall see them (many
tymes otherwayes then they are in deede) vnprofitable, then
shall they say they must not do and accompy^she the same.
If you restrayne this to matters Ecclesiasticall, you helpe
your selues neuer aw^ayte. For euery Minister there hath not
full power to make and abrogate Ecclesiasticall lawes, nor
yet knowledge well to iudge of them.

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This is therfore scarce to geue example of true obedience to God and man. For in not obeying man in such thynges indifferent, whose vse you can not thew nowe to be twicked, you obey not God, whose minister man is. But I omit here longer to resite your wrytyng in this poynt, for good considerations: Which I thynke, your selfe better advised hereafter, will expende.

The fyfth and last reason generall, that moueth you vtterly to refuse the recepyng of apparell yet continued and declared, is the consideration of Chyistian libertie, whiche thereby (you thynke) shoulde be manifestly infreynged; and so forth. And here you triumphe in your textes: how Christ hath delyuered vs from the bondages of ceremonies and law.

As touchyng Chyistian libertie, the saythfull man must knowe, that it is altogether spirituall, and parteyneth only to the conscience, whiche must be pacified concernyng the lawe of God, and nexte well stayed in thynges indifferent. This libertie consisteth herein, not to be holden & tyed with any religion in externall things: but that it may be lawfull before God to vse them or omit them, as occasion shall serue. This perswasion a godly man must alwayes retaine & keepe safe in his mynde: but when he commeth to the vse & action of them, then must he moderate and qualifie his libertie, according to charitie towards his neighbour, and obedience to his Prince. So though by this knowledge his mynde and conscience is alwayes free: yet his doying is as it were tyed or limited by lawe or loue. Hereupon a well learned man saith: † It is sufficient in Chyistian libertie to vnderstand, that before God it is no matter, what meates, or what clothes thou vse, though in thy whole lyfe thou neuer eat flesh; and though alwayes after thou vse in apparell one colour, and fassion. So hath another: Quo ad sensum et doctrinam, semper profitendu, adiaphora esse libera, non quo ad usurpationem: A Chyistian man must alwayes professe, that indifferent thynges, as muche as appertayneth to vnderstanding and doctrine, are free, and not touchyng theyr vse.

Polwe

Calu.

P. Mar.

The Examination.

A Nowe then soasmuch as these garmentes are among thynges indifferent, we may easlye knowe how they are free as parteynyng to our conscience, and yet notwithstanding we may be obedient to lawes without impairyng of Christian libertie. But to the weyghyng of your reasons.

First, the Lorde God be prayesed, the religion of Christ standeth in no such daunger as you beare men in hande it doth, by puttynge men in mynde to tye those constitutions, that the wyse men of the whole Realme haue well hoped, wyl serue to some good purpose in this congregation of Christ.

Then, no wyttye or Godly man can iustly iudge our religion to be but Wynces pleasures, yf Wynces through great deliberation make lawes for the Church, & call vpon the practyse of the same. You are not ignorant what this smelleth of, that is, either of Donatistrie or Papietrie: which sectes thinke alwayes the true catholiques to geue to much to Wynces and Magistrates, when as by Gods worde they acknowledge them to be supreme gouernours, not only to see lawes, framed by the Cleargie, put in vse: but to disanul the naughtie, and to decree good and godly.

Thirddye, he hath traueyled but simplie in Scripture, who reasoneth from the abolysing of Moyles ceremonies, to the pluckyng of all good orders out of the Church. For though Christ, beyng the body of all those shadowes, hath fulfilled them, so that we neede not to feare the curse pronounced vpon all them that do not abyde in all thinges that were wytten in the lawe: yet we are not forbydden to vse some one of them yf it myght edifie the Church of Christ. And yf they be by all wayes forbydden: yet no learned man wyl gather that no decent fastyons are needefull in the Church.

Last of all, who seeth not that these few orders, now to be obserued, are not inioyned as figures or shadowes of any thyng to come: but as some meanes (yf it myght be for a tyme) to set forwarde the buyldyng of God.

The

The Examination.

The ende of these groundes is this: That you fearyng these garmentes shoulde be thought necessary, you vtterlye refuse to admit them. This opinion of necessitie (which you phantasie) neyther was annexed to these at the begynnyng, neyther any wise or learned man in this Church magnifyeth it, neyther is it now by any meanes confirmed: but playnely the contrary is protested, taught, and done.

Of outward
apparell.

Howe unnecessarye soeuer you woulde make men beleue that vniiformitie in outwarde apparell among Ecclesiasticall ministers were; as by the whiche you woulde proue they can not be knowne: yet you can not be ignorant, but that suche thynges were vnder Ecclesiasticall discipline: Wherof (even touchyng apparell and ornaments) Ciprian folowynge his maister Tertullian saith, after great commendation therof: Hanc sectari salubre est, et auersari ac negligere lethale. To folowe this discipline, it is a healthsome thyng: but to turne from it and neglect it, is as daungerous as death. In this tyme Tertullian sharply reprehended a Byshop that suffered a wydowe to set without a vayne in the Church among other wydowes. Eufolius also a Byshop dyd cast Eustathius a Priest out of the Church, because he vsed an apparell: Qui sacerdotem non deceret, whiche was not comely for a Priest to weare: The whiche Eustathius afterwarde was condemned of the councell in Gangra, for doyng manie thynges otherwayes then the order of the Church was, and so; alteryng his apparell. I leave here to rehearse the seventh general councell, with the decrees of sundry good Byshoppes, that haue taken order for theyr Cleargies apparell, because this thyng only is intended at this tyme, to shewe howe litle the examples brought by you, conclude that thyng which you woulde.

Tert. de vir.
vela.

Niceph. li. 9
cap. 45.
To. pr. con.
Syn. Gang.

i. Reg. ix.

Saul (you say) dyd aske Samuell where was the Deers house, when as Samuell himselfe was the Deere or Prophet. As yf Samuell myght not haue on hym the Apparell of a Leuite, though Saule thereby dyd not knowe hym to be a Prophete. If God stirred by a Prophete among the Leuites,

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as Samuell was: we reade not therefore that he altered his apparell. This seemeth rather against you thus: That Samuell though a singular Leuite, yet in the number of them that went alpeke, was not knowen to haue that gyft he had.

Touчыng Elias, whom Ochozias seruauntes meetyng knewe not to be Elias the prophete: It maketh nothyng agaynst this, but that the Leuites myght haue and vse a distinct apparell: yea it appeareth rather that Ochozias the kynge dyd knowe hym, hearyng the description of his apparell by his seruauntes. And what a kynde of reasonyng is this: Strange seruyngmen dyd not know Elias to be Elias when they met hym: Ergo he was not apparelled as other Ministers: Or Ergo his apparell helped not to make hym knowen: Garmentes make not the person knowen by name, but his common function, not his particuler and speciall gyft.

iii. Reg. i.

What nede you to byrnyng in S. John Baptyst, who as he was singularly called to prepare the way of the Lorde, so had he his meate, dyet, and garmentes singular? This is wonderfull thyght, to seke out extraordinary persons, & leaue the ordinarie state of Gods ministers: to searche what was done in troublesome tymes of the Church, and leaue the peaceable gouernement of the same: to alleage what a prophete beynge persecuted dyd weare, and so necessarily inferre what we may do in quietnes and peace. But from S. John Baptyst doynge, one myght, as your common kynde of reasonyng is, reason agaynst that you defend thus. Saint John wplyng the Pharysees to repent, neuer mentioned the caryng away of theyr superstitious apparell, Ergo abused apparell may be reterneyd still.

Math. iii.

But Peters example (you suppose) helpeth your matter muche, who was knowen in the hygh Priestes hall by his tongue, and not by his coate. Neyther dyd Peter preache after the ryngyng of a bell: neyther sayde any seruice appointed: neyther made sermon in Church or pulpyt: and yet for all that, you and godly men wyll thus do. Crueltye

Math. xxvi

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there

The Examination.

there was then no lawe of any godlye Magistrate to induce Peter therunto. If it had ben so wayghtie a poynt of religion to differ from false Christians in outward apparell (to the which ende all your force is bent) it is marueylous that we haue no such example in the Apostolyke Church.

Hie. Epi.

Here next are brought in of you two women, luyng solitarily in a kynde of banishment, to confirme what the publique state of the Cleargie epyther myght or dyd weare.

Tert. de vel
virg.
Amb. de
virg.

Hierome (you say) dyd counsell Eustochium a virgin to weare apparell, Nulla diuersitate notabilis, notable by no diuersitie. Myght not this virgin notwithstanding weare the attyre proper for virgins, though she dyd not differ notably from all other virgins? If this Eustochium were a mayde that publicuely in the presence of the Church toke vpon her to kepe her virginittie (as diuers then were perswaded to do) then had she the bayle: But yf she for to auoyde the continuall troubles of those tymes, mynded to lyue sole, and in a solitarie place, she myght weare as best lyked her herselfe.

Aug. Epist.
76.

Can. 4.
li. 2. To pri.
Har. 63.

The lyke may be aunswered of Marcella and those woꝝ the queers of Nunkes syngyng in theyꝝ owne language at Hierusalem in those wretched dayes: of whom there was none a minister in the Church of Chryste, as farre as can be gathered. For Nunkes in those dayes were none of the Cleargie: And yet in some places Collegiate Nunkes had their habite, as appeareth in the counsell of Chalcedon, and in Epiphanius.

Howe soloweth somewhat that seemeth to touche the Cleargie, that is: That the Cleargie of Rauenna (as you report) wrytte to Carolus Caluus, that they shoulde not differ from the people in apparell, but doctrine, &c.

Fyrst (yf you wyl) let these wordes be referred to the first auctour therof, that is, to Celestinus Bishop of Rome, as you partly graunt, and then consider howe they further your purpose.

Celestinus, about the yere of our Lorde, 432. wrytte to the Bishops of Fraunce, against certayne that brought in vpon

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Upon superstition, Nouitatem vestium contra morem Ecclesiasticum. Betwixt hynde of apparell, contrarie to the Ecclesiasticall maner, folowynge the outwarde letter of the Scripture, that is, they woulde be: Amicti pallio, et lumbos praecincti: Couered with a cloke, and gyte about their loynes. Althich thynges because you spyed there, you leste out these wordes betwixte your two sentences alleaged: Nam si studere incipiamus nouitati, traditum nobis a patribus ordinem calcabimus, vt locum superuacuis superstitionibus faciamus: For if we began to studye vppon noveltye, we shall treade vnder foote the order deliuered vnto vs from our fathers, and so make roome for superfluous superstitions. Some yf you wyl set together all these circumstances, you shall perceiue all to make agaynst you.

To. pri.
conc. Epist.
Cel. 2.

First, Celestinus meaning is of them that would serue God rather in garments then with puritie of hart. Then he speaketh agaynst those that commyng out of the Laitie, wyl vse styl lay apparell. Last of all, agaynst those that seke innovations in suche matters, contrarie to long prescribed vsage and order. Reade his wordes in his Epistle, and you shall not denie this.

If it please you to vrge the wordes, that we are to be discerned from the people not by apparell, but by doctrine, you wyl remember that here is such a comparison as this: Non misit me Christus baptizare, sed Euangelizare: Christ hath not sent me to baptise, but to preache the Gospell: and yet Paule baptised. So they myght be seperate from the people by apparell: but chiefly it woulde be done by doctrine and puritie of lyfe.

1. Cor. i.

Altho you fled to father these wordes vpon Celestinus, but rather to haue them appeare to be the Cleargies of Rauenna, which was .400. yeres after Celestinus was dead: some may thinke that you feared to put men in mynde, that order in outwarde apparell was so auncient: or that you woulde haue no helpe at the Popes hande: or that you wyl knowe that the place made altogether agaynst you.

After

The Examination.

Caus. 21. q. 4.

After this you bring in a patch of Gratians decrees. Caus. 21. quest. 4. that godlye men in olde tyme went in base and vyle apparell. This is a Non sequitur. But see what smal helpe you haue at Gratians handes.

Fyyste, all that tract is agaynst the gorgeous, coslye, & lyght apparell of the Cleargie, which all godly men deteste in all kynde of apparell.

Then, the place you recite, is referred to the Prophetes tymes, and thereabout, as appeareth in Basill.

Can. 27.

Thirldy, there is this decree of the. 7. conc. Nullus eorū qui. &c. Let none of them that are numbred among the Cleargie haue any vnseemly apparell, whether he lyue in the citie, or walke on his tourney: But let hym vse the stoles or syde garmentes whiche are graunted to Clarkes. You may reade there also the decrees of Zacharias and Leo, very auncient Bysshoppes of Rome, that none of the Cleargie shoulde weare the apparell of laye men.

Basill. To. 2.

Last of all, howe farre Basilius Magnus was from your mynde in this matter, though you alleage his name here, it appeareth in many places of his woorkes, but specially in the aunswere to the. 22. Interrogatorie of the longer rules, where after discourse, he hath these woordes: Ex quo quidem illud continget, &c. Wherbyon this shall come to passe, that we shall haue a common fashon among vs all in our apparell, and that therby the Christian may haue a singuler and peculier lesson. Mea a litle after he saith, that it shalbe to them, Veluti pedagogi disciplina, as the discipline of a scoole master, to withdraw men fro some of theyr wicked dedes.

Thus then, neyther Samuel, nor Elias, neither Iohn, nor Peter, neither Hierome, Celestine, nor Basill, make anye whyt at all agaynst vniformitie of outward apparell in Ecclesiasticall persons, howesoener you do abuse theyr auctorities: but rather stablyshe and confirme the same.

Of ministring
apparell.

Before aunswere be made to the foure thinges that moue you agaynst the ministring apparell, the reader maye be admonished to beholde what rehearsall you make of superfluous

The Examination.

17.

ous apparell, and other superstitious thinges, whiche ought not at this tyme to be in any question, for that vppon iuste groundes, god by his magistrate hath deliuered vs fro them.

Fyrst of all then you iudge, that because these two thynges that remayne, come from the Jewes & Gentyles (whiche yet you do not fully proue) they ought vttterly to be refused.

And yet for all that S. Augustines saying is in these thinges true: Regula verissima et inuiolabilis veritatis ostendit. &c. The most true and inuiolable rule of trueth, doth shewe, that in all men (meanyng of heretikes) that thyng is to be improued and amended, which is false and vitious, that is to be acknowledged & receyued, whiche is true and right.

But let vs weye this reason further, that woulde perswade vs to vse nothing, that was inuented by wycked and vnbeleuyng aucthours. You your selues say out of Polidor (we knowe) that God toke from the Egyptians linnen vestures, abused of them, and appointed the same for his owne seruice: and we vnderstande, that the Church of Chryst before the tyrannie of the Bishop of Rome, vpd chose certayne rites and orders from the Jewes, wher vpon it may be truly thought, that it is no great matter from whom that thyng fyrst cometh, that serueth to godly vse. Moyles appoynted tentes, though Hercules had his tithes. Chryst appoynted his memoriaill to be kept in bread & wine, though bread was offered before to Mithra. Who brought in mariages to be celebrate in Churches: a Bishop of Rome. Who vsed the ring fyrst in weddyng: the Heathen. Whence are tythes taken vntill this day: from the Jewes. Whence were Seniours in the primitive Church and yet still: from the Jewes. Easter day and Whitsuntide, generall counsellors toke from the Jewes. Besides Sundayes, our fathers feared not to decree certayne Holydayes, though the Gentyles had their solemnities. Tymes of fastinges are appoynted, though Martiane the Heretike made lawes therof. But what neede long searching in this matter, when Saint Paule institute a feast in Christian Churches about the Communion tyme, though

De vnico
bapt. contra
Peal. cap. 9.

Ter. de pre.
aduer. Her.
Ter. de Idol

Aug. epi. iij.

Hic. in Gal.
cip. 4.
Euf. li. 5. ca.
18. eccl. hist.
i. Cor. xi.

the

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the Gentiles there alway had their *superfluous* common barrettes in theyr yokes temples. And the Colone that you your selues would so gladly minister in, seemeth to come eyther from Turkes or Papistes. It is like the age was never befoze this, that men made their selues scrupulous, whenes that thyng was taken, whiche myght serue in common wealth or Churche, to some profitable ende.

Well, be it as Polidore, Glossa ord. and Hierome saith, that the Egyptians vsed linnen clothes: yet Hierome findeth no fault with all the Cleargie of his tyme, who al vsed such white apparell, as appeareth in the confutation of the Pelagians, who layde to his charge, and other, theyr apparell & ornaments, as contrary to God. *Quæ sunt rogo inimicitie contra deum, si tunicam habuerint mundiorē. Si episcopus, presbiter, et diaconus, et reliquis ordo ecclesiasticus in administratione sacrificiorum candida veste processerint. &c.*

What enmitie (I pray you) is this against God: yf I haue a moze cleane coate: yf the Byshop, Priest, and Deacon, and the rest of the Ecclesiasticall order, at the administration of sacrifice, go in white apparell: It appeareth saint Hierome chargeth them as Pelagians, who speake agaynst white garmentes in the Churche. Neyther were these be- stures in ppyce only in the occidental Churche: but also in the orientall Churche, as Chrysostome sheweth playnely in a Sermon to the people of Antioche, wyllyng the Priestes to take diligent care to whom they dyd minister the Sacrament of Christes body and bloud, saying: *Hoc vestra dignitas est. &c.* This is your worship, this is your safetie, this is your crowne: and not because ye go rounde about in the Church, in a white and a shyning garment. So then in those fathers dayes, men dyd not caull agaynst theyr whyte be- stures in the Churche, because they were fetched from the Heathens or Iewes.

Here one thyng must not be omitted that S. Hierome in the same place where he speaketh of the Egyptians linnen clothes, hath also these wordes: *Porro religio diuina alterum habitum*

Lib. pri.
aduer. pelag

Hom. 60.

An. do. 4co.

Ezec. xliiii.

habitu habet in ministerio, alterum in usu vitæque communi:
The religion of god hath one habite in the ministratiõ, and
another in common vse and lyfe.

As for Platinas Albe, it is not here to be spoken of: ney-
ther do men take for lawes, whatsoeuer Durandus wy-
teth, though yet out of his wordes no such necessitie nede to
be gathered, as you would haue to folowe.

Besides this, it is not thought reason sufficient, to de-
test the Surplesse or other apparell, because they may serue
also for some signification: For the apparell of Christian
men woulde be suche, as it myght speake, or as it were
preache some part of godlynes to them selues and others. So
it seemeth S. Peter woulde haue women to order theyr at-
tyre. So Tertullian saith: Ipse habitus sonat: The habite
it selfe geueth a lesson. So in another place: Cur mores me-
os habitus non pronuntiat? Why doth not the apparel shew
forth my manners? So S. Hierome sayeth: Tanta debet
esse, &c. Such knowledge & learning should be in the Priest
of God, that his goyng, mowng, and all thinges, should by
some signification, speake. He ought to conceyue the trueth
in his mynde, and to sounde out the same in his habite and
apparell, that whatsoeuer he doth, whatsoeuer he speaketh, it
myght be doctrine to the people. To this purpose hath Cle-
mens Alexand. and Basil spoken: but it shall not be nede-
full now to rehearse their testimonies, when as by these we
may perceyue that vestures may haue their good signifi-
cations: and yet are we not bounde to belue every sonde mea-
nyng, as suche yble Brayned Durandes do byng or collect.

Wherfore if you would haue waighed, what god, Chy-
st, S. Paule, and many godly men haue done in thynges in-
uented by Paganis and misbeleuers: you woulde not for the
hyll and heuours refuse a comoditie, but vse to Gods glory
that, whiche others abused to his dishonour, saying to them
as Tertullian said to Palliu, a vesture of ydolators: Gaude
pallium, quia melior de philosophia dignata est, ex quo Chri-
stianum vestire cepisti: Reioyce O Pallium, that a better
kynde

i. Pet. iii.

De pallio.
De cultu
scem.

Ad fab.

Lib. 2. pad.
cap. 10. mart
lult.

De pallio.

The Examination.

kynde of philosophie hath vouchsafed to receyue thee, since thou hast begon to clothe a Christian.

- 2 The next let that stoppeth you from wearyng these garments, is, that they haue ben abused to Sozcerie, Coniuring, and Idolatry: and yet when a man hath perused that whiche you haue vttered in many wordes, there is no moze sayde agaynst any apparell nowe remainyng, then that the Surplesse serued to make holywater, without the whiche (you say) no cyzle coulde be kept. These be but silly sleightes to dasell the eyes of the weake, on this maner, to make so huge a crye in so small a matter.

If a papist had you in handelyng (whose wyckednes is shameful, and religion most vnpure) he would byd you loke ouer your booke better, when you say holywater cannot be made without a Surplesse. Well, admit the Surplesse was bled not only to make holywater, but also some time to coniuryng: must it therfore neuer serue to good vse againe? Shall we make this lawe vpon your head, that such thinges as haue once serued to wycked purposes, can neuer be set vp in goodd place agayne? What and yf men coniure in theyr vsuall apparell? What if men coniure with the robes, scepter, and crowne of Princes? What yf men coniure in the name of the Lorde, or other Princes names? Shall we of necessitie throwe away all these thynges, as polluted with seruice of the deuill? Howsoeuer you woulde make a purgation of these thynges, surely wyse men both hath and can turne that to serue the glozy of God, whiche once serued to bad vles.

It is a notable saying of S. Augustine, touchyng the maner of the Citie of God in the apparell and diet of them that are made citizens thereof, that it chaungeth nothyng: Si non est contra diuina praecepta: yf it be not contrary to Gods commaundementes: Vnde ipsos quoque philosophos, quando Christiani fiunt, non habitum vel consuetudinem victus, quæ nihil impedit religionem, sed falsa dogmata mutare compellit: Wherevpon it compelleth not the Philosophers

The Examination.

19

sophers when they are made Christians, to change theyr apparell and dyet, which hynder not religion: but their false opinions. This was the practise of the Church of God, which now (belyke) you woulde turne vpsyde downe: and yet a halowed and chystened bell you can well beare to ring to a Sermon: you can be content Dirige money be conuerted to preachynges: Solemasse priestes be made good preachers: you woulde not be displeased yf Monasteries to be plucked downe, were conuerted to good bles. If you loke on your Churches and Pulpyttes, you shall fynde that they were horribly abused. Be not therefore herein to rashe, in vtterly condemnynge those thynges, which wicked men framed for a tyme to theyr phantasie.

But sozcerers and coniurers (you say) for theyr instrumentes must needes haue helpe of these thynges. You make men marueyle howe they confured befoze Chryste came: whence the woman that rapted by Samuell had her instrumentes consecrate: howe Simon Magus in the Apostles tymes wrought all his wonders: and what Priest made holy water for the sonne of Sceua the Jewe: and howe now among the Paininis and Turkes men are able to worke theyr seates, though none be there in Surpleses to helpe forwarde theyr worke. You shall fynde it therefore otherwysse then you say, that coniuryng and sozcerie wyll continue but to well without these garmentes.

i. Re. xxviii

Act. viii.

Act. xix.

There is a thirde thyng that directeth you to refuse this apparell: and that is, the opinion whiche men had and haue still (as you do thinke with your selues) of these garmentes.

3

Whether the blynde papiste, the weake papiste, and simple Gospeller (as you tearme them) haue these opinions now aduonched, it is rather phantasied of some, then beleued of the best part. Peraduenture you shewe what you haue taught them to suppose of these matters, and therefore trustyng that they haue learned theyr lesson, you conclude thus of enery one of theyr myndes. And if it were so, that they had such estimation of these garmentes, you harde out

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of.

The Examination.

D. Bucer.

Mark. vii.

of S. Augustine the maner of Christes Church to be, to reforme theyr false opinion by hollesome and sounde doctrine. For there is no maner of order that men can take, wherein some may not haue a sonde opinion: As the Phariseys had in washyng theyr bandes, in theyr apparell, and yet the thynges are not taken away by the Gospell: As also now some haue in fastyng dayes, the Sundayes, fyste dayes, almes gathered for the poore, in Sermons at buryals, and such others: and yet it is not thought expedient, that suche thynges out of hande shoulde be altered.

Concernyng Doctour Bucers iudgement in this matter of garments, you first alleage a saying of his: but when, to whom, where, and of what particuler apparell, you declare not. In deede this good father, in the begynnynge of his letter to Bishop Hooper hath, that he woulde haue ben at some great colte, so that this controuersie eyther had neuer ben moued, or very speedily repressed and extinct. And in fewe lines after, he wissheth to beare some hard penance in his body, so that they were orderly put away (not by private auctoritie) in respect of the abuse: of the abuse (I saye) which he sawe had so great strength then in many places of Englande.

But you (peraduenture) fearyng lesse this his saying were not so strong vpon your part as you wysshed, you farther say, that he wylleth in suche case as ye are now, in no wyse to receyue them. Wherevnto you cite his exposition vpon the .xviii. Chapter of Saint Mathew.

This place yf you woulde haue indifferently rehearsed, you should haue opened to the worlde, that his mynde was, that some ceremonies abused, might be styl retained. His wordes are these, in the begynnynge almost of that his exposition:

In cap. 18.
Math.

Fateor equidem, *Net ab Antichristis inuectum sit. &c.* Though whatsoeuer thing is decreed, contrary to the libertie of externe matters, it hath ben brought in by Antichristes, as the difference of persons, meates, dayes, places, and very many moe: yet because commonly men were perswaded that

that all those thynges were the commaundementes of the Church directed by the spirite of God, so receyued all those thynges as comming from the wyll of God: I acknowledge in deede, that reason it is, we vse circumspectly euen now the libertie obtayned by Christ, and with Paule sometyme circuncise Timothy, that is, that we vse well some ceremonies, whiche others abused, takyng occasion thereby to teach Christ purely, although by no meanes these inuentions of man can be compared with circuncision, or the lyke ordinaunces of God. Thus farre Doctor Bucer.

In this sentence though many thynges may be noted: as that the false opinion of men dyd not perswade hym to caste all these thynges away: as that these thynges were not to be refused, because they were the deuilles of man: as that occasion myght hereby be taken to preache Christ purely, and suche other: yet it shall suffice to put you in mynde, that he thynketh godly men may well vse some rites whiche were abused befoze tyme. So that if you take one peece of his exposition with another, you shal not neede to terme your betters and selowe seruauntes in Christ that receiue this appa-
rell, to be enemies or sprinklers.

This wel learned fathers wordes, to his frend beyond the sea well wayed, maketh nothyng agaynst the orders now practised. For we may and do (praise be to God) holde faste Puritatem rituum et doctrine, the puritie of rites and doctrine, and also flee and detest the leuen of Antichrist, with all errorres and superstition, though we kepe these fewe ordinaunces, accordyng to the rules of Gods booke, wherein men had superstition befoze vs. There is a difference (you knowe) betwixt the puritie of rites, and the cleane takyng away of all. But peruse this godly mans Epistle.

Here you rehearse doctor Peter Martyr by perccemeale, P. Mart.
when as there is no wypter of these dayes more evidently agaynst you. But because you woulde haue men to suppose that all the learned ranne vppon your syde, you are content also that this man should speake two wordes, rather then be

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thought to kepe silence. As touchyng this great Charles mynde, peruse ouer his Epistle that foloweth, and loke on his Commentaries vpon the first to the Corinthians.

Doct. Ridl.

That glorious Partir of Chyft doctour Wybley, you report, howe he beyng required of papistricall persecutours to do on all their massyng apparell, that thereby the papistes myght reioyce and woꝝke theyr spite, he (you say) refused them, and spoke then vehemently agaynst them. Surely herein he dyd lyke a constant professour of Chystes religion, perceyving the ende and purpose nought and wyched, wherfore those thynges were then enforced vppon hym. It was meete that he shoulde not then yelde one tote to them, that sought to bryng hym into spirituall bondage agayne. But euery man that wyll, may see a great vnlikelyhood betwixt those tymes and ours, betwixt their vse then, and now, betwixt their ende and comaundementes, & those that be now.

Galat. iii.

What iniurie you do to that woꝝthy Byshop Master Jewel, in framing his sentence to serue your humour, al men that know him, see, and further vnderstand that he is not of your mynde. You would sayne (belike) make a number, yf you myght, wherfore you wyll haue one way, that you want another. They that require your conformitie in these thynges, haupyng by Gods lawe and mans, the oversight also of Gods people in this lande, haue good hope that these thynges (whererein they wyshe that you go forwarde with them to the woꝝke of Gods byplogyng) wyll do good, and not hurt, in this Churche at this season, accoꝝdyng to those woꝝdes whiche you bryng out of that excellent woꝝke of so learned a Byshop. They well weye the nature of theyr people, the manifold occasion they may obtayne hereby, to spreade abrode the sweete smellyng sauour of the Gospell of Chyft, with diuers other the lyke considerations. You had done wel, if you would haue made some prose in these matters, before you so confidently bare the matter downe with your vndoubted asseueration that they do hurt, and want al good properties: as yf you saw in one of your paroces, what is conuenient

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2,

for the whole Realme. And here with this skoute dempall, wanting his pokes, you conclude the opinions of men, which all both aliue and dead, are (as both fully appeare) cleane contrary to your iudgement in these matters of garments.

In the fourth and last place, you consider what shal happen to your selues, yf you receyue these rites, as you maye wel do with the rest of your brethren, who fight in the lordes warfare, a good fight, hauing sayth and a good consciencer. You shalbe thought (you saye) to byng the people into Egypt agayne.

4

The wearyng of this apparell, which (as you often testifie) is in his owne nature indifferent, can not be lykened to the bondage of Egypt, whiche is slauerie to sinne, errour and superstition. The substance of popishe religion may well be compared to those cheynes, for that many are sure tyed there with ignorance and blyndnes, fro the which you may still go forwarde (to Gods prayse and your owne discharge) by discrete and diligent teachyng, to loose Gods people sitting in darkenes, and in the shadowe of death, as many a godly man doth yet still, folowynge the worthy examples of wise preachers aforesayd, who in such lyke thinges contented them selues with the maner of the region, where they preached, and neuer wylled them to lay aside their heathenish apparell, no more then almighty God commaunded his people to caste away from them the Egyptians clothes, when he deliuered them thence, and preached vnto them newe lawes and ordinaunces. Though Moyses suffered the people so redeemed from captiuitie, to vse the Egyptians apparell: yet no man thought that he woulde euer byng them into Egypt agayne. Thus then by doctrine yf you labour still to pull some out of captiuitie and darknes, and go before your flocke on that maner, as S. Paul speaketh, you should be a paterne, in worde, in conuersation, in lone, in spirite, in sayth, and purenes, you nede not to dreame of your selues worse then all godly men wyl iudge of you, that is, that you be workemen that nede not to be ashamed, righty diuiding the

Aug. Epist.
n7.

De ciuit. dei
li. 19. ca. 19.

Exo. xii.

i. Tim. iiii.

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- ii. Tim. ii.
 Mat. xxiii.
 ii. Tim. ii.
 Rom. ii.
 2. Pet. ii.
 Hebr. vi.
 De corona milit.
 De idolol.
 De cor. mil.
- the word of God, and geuyng Gods household meate in due season. You know howe you must instruct in meekenes and obedience all men, prouyng yf God at any tyme wyll geue them repentaunce, that they may vnderstande the trueth, and that they may come to amendement out of the snares of the deuyl: And also you knowe, that wherein you teache other men, you must specially teache your selues, so doyng, you shall not leade your flocke to Egypt agayne. For they turne to Egypt, who wallowe agayne in the myze of theyr sinnes and errors, who after they were once lightened, and had tasted of the heavenly gift, and were made partakers of the holy ghost, make a mocke of the sonne of God (as it is wyrtten to the Hebrewes) whose case is very lamentable.
- You haue taught (you say) as Tertullian byd: That nothyng must be taken from the Idoll. Tertullian in that place speaketh of that thyng, whiche was fyrst inuented, A candidatis diaboli, of the Deuyls professours, or of them that were meer Idolatours: then he speaketh of that thyng which was, Dicitur ipsa primordio, dedicate to set footth the worshepp done to idols from the begynning. Which two conditions you fynde not in these matters nowe talked of. For they were brought into the Church by them that professed the same God and Chryste that we do: neyther were they appoynted to serue any, sayng the true God, since the commyng of the sonne of God: And therfore you misreporst this auctoritie, and such lyke.
- Tertullian dissenteth very muche from your opinion in the wearyng of abused apparell, as it appeareth where he handeleth somewhat this matter, saying: Fyrst the causes must be considered, for the which a man doth any seruice or duetie: Then he graunteth that the purple robe whiche was vsed of idolatrous priestes, myght be woone, yf it were a token of byrth, of kyne, or of order. Moreover, in that place whence you fetch your auctoritie, he thynketh that somethynges inuented and abused of Idolatours, may serue both to our vse, and the seruice of God, yf they haue any profite

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profite, helpe, or comfort for the lyfe of man, as at large is there set out, where he innepeth sharply agaynst the Garlande, beyng then woyn both of idolatours among Chyristian men without all kynde of commoditie, & also of the Idoll it selfe, which was decked therewith. Wherefore (if you had meant playnely) you myght haue translated these wordes, In habitu idoli, in the habite of the idoll: and not in the habite of an idolatour, as you haue done.

What you haue taught also (as you write) of the Masse and the Popes holy creatures, you may in that styl continue as occasion shall serue. Yet it is a great marueyle that you see not, that it is farre worse to communicate in false religion and idolatrous sacramentes, then to weare the apparel of the heathens and suche lyke, specially when all false and erroneous opinion is quyte remoued from them.

Tertullian sayth, that many Chyristian men toke vp Pallium a heathenly vesture. Hierome sayth, that many godly men wore the Greke Philosophers werde, so that therefore they were pointed at as they went. Clemens (if you like his apocryphie) saith, S. Peter had vpon hym that garment called Pallium. Chrysostome saith, that Paule also sent for his Pallium, a Romyshe garment, for his vse, and yet these were not thought, naye they woulde not communicate with the Gentyles in their serueng of deuyls. Many an honest man weareth a Hatte, which was the prouilege of Ceres priestes and Jupiters: and yet detesteth idolatrie. Many a godly Leuite preached Chyrist (no doubt of it) in his Jewyshe apparell: and yet he was well known to see Jewyshe religion. It is not then (as you thynke) as great an euill to weare garments abused, as to be partaker of idolatrous sacrifice, specially when as to the godly Chyristian all thynges are sanctified.

Now at length are you come to the Epiloge (as it were) or full conclusion of your worke, and pretende great feare, where as little needeth, and allage feble causes for so shoute a refusall, and bragge of courageous constancie to much out of

De pall.

Ad fab.

Cle. recog. 7

ii. Tim. iiii.

Ter. de pal.

Au. gell.

lib. cap. 15.

Epilog.

The Examination. IT

of tyme. If you haue taught (for your teaching you often tymes tell vs of, as wherein (belyue) you coulde not some tyme vndiscretely behaue your selues) that no holynes is to be hanged vpon any kynde of apparell: that they be superfluous of them selues toward our saluation: that some haue ben abused to superstition: and yf you so declare styl, and yet not without lawfull auctoritie, vpon some good considerations, and to an ende both politicall and also profitable: nolve vse these thynges whiche you knowe other godlye are contented to weare, not for holynes, saluation, or superstition, but that they woulde (as it were) redeeme the tyme of preaching Chyistles Gospell to his people, by Gods grace, norie of those sortes of men, for whom you (and we also) are carefull, shall by you iustlye be hurt: neyther shall your doctrine ryghtly be called into suspition, as whiche was and is all one, though it be vttered in apparell, rather appoynted by order, then deuysed and chosen by pinate mens heades.

This many men thinke very straunge in you, that you stande in greater feare that men wyll beleue rather your apparell then your wordes: your coate, then your preaching: your outwarde shewe, then your inward mynd often opened by speache, and playnely set before them to perceyue. What do you iudge of Gods people, that they be so muche without sense & vnderstandyng? You feare the thyng your selues imagine, and imagine even what you say.

Here next may be seene your seuer and sharpe sentences vpon all your brythren and felowe ministers, when you in your selues pronounce but hell and dampnation to all them which vpon sincere loue toward the flocke of Chyistle, haue using a wide doore opened vnto them by gods singular grace, to spreade abroad the knowlege of Chyistle, haue not such regard in what apparell they shoulde enter and feede, as to be found faithfull dispensours of the mercies of God. In which paynfull service yf they go forward to the ende, they shall heare, not that terrible voyce vpon the naughty seruant, which you vtter: but the comfortable saying to the good seruant,

i. Cor. xvi.

Luk. xix.

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maunt, well good seruant, &c.

23

Luk. xix.

In the iudgement of all wyse men, you had done ryght well, yf you had eyther stayed your penne in this place, or spoken more playnly for the discharge of some, when as you notified to the world, that the earnest solicitours of these matters were bloudy persecutours, and still beare backe in the religion of Christ.

Surely the sagest and sobrest in this common wealth & Church, conceive a better opinion of them that first stably, then these thynges by lawe, and of them also which of duetie now cal vpon the execution of the same, as they may rightly of them, by whom chiesely all Rome the religion, with superstition and errour, was through the spirite of God banished this Realme.

Well, howsoever it hath pleased you for spite agaynst some one, to byng a great number of very godly in obloquy and suspicion, yf the thynges required be indifferent in themselves, and not so horrible & dangerous for this Church at these dayes (as the prudent and chare ouerseers iudge, even as it were in the sight of Christ, to whom they must render an account for his deare flocke) what matter is it who they be that call vpon you to accomplyshe your duetie? Unless you thinke that no man ought to make general lawes in the lyke cases, but let every Curate be supreme gouernour in his owne parryshe. Which loose imagination, what inconuenience it will dyalue with it, you may well consider.

Howe innocent handes they haue from the blood of all Gods painces, who vnder a most godly, vertuous, and pure regiment, deale with you al manner of wayes, that you slippe not from your lopall obedience, yea though they shoulde vse towards some of you charitable severitye, terrible lenitie, auengement medicinal (as St. Augustine setteth out the true ecclesiastical discipline) not only the wise within this Realme vnderstande: but the enemies also without, confesse.

contra lit.
Petil. li. 3.
cap. 4.

But because your enemies, as you surmise, put you in mynde of your duetifull subjection, you will not be cowardes

*****1 (you say)

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ii. Cor. x.

(you saye) yeeldyng your weapons to your aduersaries handes: As yf by wearyng this apparell, the sword of Gods worde were wrested out of your handelyng, where as (you knowe well enough) in these orders you may manfully caste downe strong holdes, ouerthrowe imaginations, and every hygh thyng that exalteth hym selfe agaynst the knowledge of God, and byng into captiuitie all vnderstandyng, to the obedience of Christ, yea and take vengeance of all disobedience, as S. Paule describeth at large the faythful preachers weapons and syght. May God graunt this indiscrete dealing of yours, be not a voluntarie throwyng awaye of your weapons in deede, marueylous dangerous also to Chrystes people committed to your charge, whyles you open thus a gappe for hirclynges to creepe in, and defende not your flockes from the great perils of heynous errors, and vngodlynesse of lyfe, because some haue interest, aswell as you, in your sheepe, shewe vnto you an orderly poynt or two.

Tit. pri.
Rom. xiiii.

i. Cor. viii.

Math. xxiii

Last of all, you request two thynges. The one: That you may kepe your conscience vndefiled. This your petition in some thynges touchyng the wo:shipp of God, might haue his place: But in these matters (which you call indifferent) what is it that shoulde defyle you: the thyng it selfe, or your weake opinion of it: The thing it selfe doth not pollute you: For (as S. Paule sayth) to the pure, all thynges are pure. And agayne: Nothyng is common or vndeane of it selfe. Nowe as concernyng your weakenes (thanks be to God) that which the same S. Paule reporteth of the Corinthians, may be verified of you: We all haue knowledge. And: We are sure that an Idoll is nothyng in the worlde, and that there is none other God but one. It werc to be wished (and would to God there were no examples now of it) that none of them which pretende herein a straitnes of conscience, dyd strayne a Gnat, and swallowe a Camell. Pert you require, freedom to teach your flockes by doctrine. This thyng your bounden obedience may easlye obtayne: where


The Examination.

27

Where as by your owne wylfulnes, you depriue your selues therof. When you would go before your shepe in that which you haue taught. If it be as farre as becommeth your owne persons and degree, you shall deserue thanks, whensoever you perfourme it. For though it chaunce so oftentymes, that many thynges are to be taught of them selues indifferent: yet in your example it shall not be lawfull for you to vse them before your paroches as you lyst. Meete is it that Christian people heare dyuers tymes of the freedome of conscience, in meates, places, tymes, and dayes: and yet neither you nor they ought to disturbe politicall order lawfully taken.

Whiche disturbaunce of publique quiet in rites and ordinaunces (which may be for the varietie of places diuers, and yet to be straitly obserued) what a great offence it is, not only the Scriptures may teache you, & the vsage of Christs true Church: but also the determination of this Church in Englande, both agreed vpon in kyng Edwardes dayes, & also testified and subscribed by them themselves, who now we woulde gaynsay theyr owne doynges then. The wordes which the whole Synode were well pleased withall, & wherunto all the Cleargies handes are set to, be these:

It is not necessary that traditions and ceremonies be in all places one or vtterly lyke, for at all tymes they haue ben dyuers, and maye be chaunged accordyng to the diuersities of Countreys, tymes, and mens maners, so that nothyng be ordered agaynst the worde of God. VVhosoeuer through his private iudgement, wyllingly and purposely doth openly breake the traditions and ceremonies of the Church, which be not repugnaunt to the word of God, and be ordeyned and approued by common auctoritie, ought to be rebuked openly (that other may feare to do the lyke) as one that offendeth agaynst the common order of the Church, and hurteth the auctoritie of the Magistrate, and woundeth the consciences of the weake brethren.


In the articles
agreed in the
last Synode.

After these Godly mens iudgements, if you go before your flocke in this quiet maner, your example verily shall edifie much.

Thus

The Examination.

Luk. xii.

Thus therfore, if we al shalbe faithfull & wise seruantes,
geuyng our maisters houtholde theyr due tie of meate
in due season, and also be founde by our Lorde,
when he commeth, so doyng, happy shall
we be, and we shall haue our porti-
on, not with the hypocrites,
where is weeping and
gnashyng of
teeth:
but with the blessed in the kyngdome of the
most mightie God, which is kyng of
kynges and Lorde of Lordes, to
whom be honour and
rule euerlastyng.
Amen.

Ephes. 4.

But let vs folowe the trueth in loue, and in all thynges
growe vp into hym which is the head, that is Christ.

Phil. 3.

Neuerthelesse, in that wherevnto we are come, let vs
proccade by one rule, that we may be of one accorde.

*A prayer to be said dayly of a Christian
man, for the Church.*

*Promissam pacem, tua nunc ecclesia Christe,
Insano mundi turbine pressa petit:
Euigila tandem, fluctus compeſce furentes,
Fac tibi non pereant, quos pater ipse dedit.*

The Church O Christ thy spouse, oppress with worldly spight,
Thy topfull grace doth crave, by thee to her beight:
Awake sweete Lorde awake, and still this raging sea,
That thus clea be soude, which once were giuē to thee.

FINIS.



After my hartie salutations ryght welbeloued Master Bucer, I haue read that booke whiche ye haue sent to Doctour Peter Alexander, concerning the controuersie betwixt Master Hoper, and the Bishop of London: in whiche booke, manye thynges are learnedly declared, and largely disputed. Wherefore

nowe I pray you, that ye woulde sende vnto me your iudgement of these questions exprested, with as short breuitie of wordes as ye can.

Whether without the offence of God, it may be lawfull to the Ministers of the Church of Englande, to vse those vestures whiche at these dayes they weare, and so be prescribed of the magistrate.

Whether he that shall affirme that it is vnlawfull, or shall refuse to weare this apparell, offenderh against God, for that he sayeth that thing to be vncleane that God hath sanctified: and offend against the magistrate, for that he disturbeth the politike order.

To these questions, if ye will make mosse brieue
A I aunswere,

answer, and sende unto me your Iudgement as soone as
ye may possible, you shall do me great pleasure.
God be with you. From Lambeth
the seconde of De-
cember.

*The aunswere of M. Bucer to the
foresayde letters.*

26



After I had receyued yester day towarde night, the letters of your most Reuerende fatherhood, immediatlye I applyed my mynde to aunswere, bearyng in remembrance what I owe vnto your Fatherhood, especialy in suche a matter, as is most agreeyng to my ministry. Your fatherhood requireth of me, that I would wyte my sentence with as much breuitie of wordes as I could, to the questions proposed vnto me.

I must nedes confesse that I am very hardely brought to utter my iudgement to perticuler questions in the restitution of religion, specially such as be intricated with great controuersies amongst godly men. For as the holy scriptures and dayly experience teacheth, Satan procureth all that he can, to set them together at variaunce with bitter contentions in the articles of doctrine and discipline of Chryst, especially suche men who be godly stirred to receyue, and to restore the kyngdome of Chryst: whose godly endeoures he labourerth, yf he can not make them quite frustate, yet by his sleight to hynder them, whereby they shoulde not attempt a perfite restitution of the Church, yf they ioyned together with their uttermost power. God requireth of vs that we shoulde worship him with all our harte, with all our soule, and with our whole power, and that we shoulde at once take vpon vs the swete yoke of his sonne. Therfore now he calleth vpon vs by the terrour of his iudgement, where he hath sent so great lyght of his trueth, as at this day doth appeare, whatsoeuer vntowarde willes men haue, that they can not playnely withdraue them selues from his commaundementes, and utterly to reiect the yoke of his sonne. Which matter Satan vnderstandeth well ynough, and he is not ignorant howe fayne we woulde be Gods by our fyrst corrup-

ted Patientie, and howe we woulde gladly temper all religion to serue our lusses and affections, thereupon he woulde perswade men to go in a certaine meane (where as none can be in deede) that is, that men may refuse and do some thinges at their pleasures to serue theyr onely Lorde God, which thinges yet he reputeth not so acceptable in them selues, nor man hym selfe thynketh his affections to be hyndeled by them: but in suche thynges wherein the whole worship of God doth consist, and our whole saluation doth stande, our fleshe being the very lumpe of sinne and perdition, is wonderfully crucified, so that he can not make hym selfe God, qualifying and moderatynge Goddes eternall preceptes. With this craftie sleight, hath that aunient enemye dyuinen miserable Germanie vnto these present calamities, wherewith they be now oppressed. God forbid, Chyest Iesus I say our onely Sauour forbid, that he preuaileth against Englande with this craftie subteltie. But now to the questions accorpyng to my duetie.

Concernyng the former, this is my sentence, which I beleue I haue learned of the holy Scriptures. First I woulde not impart my aunsweres to any ministers of the Englishe Churches, but to such as be the true and saythfull dispensours of all the miseries of God, suche as do labour to deliuer vnto the people, with great fidelitie, the whole Gospell of Chyest, his whole doctrine and discipline, and labour to instyll it and beate it into theyr myrdes. They that be such Ministers of the Churches of Englande, may as I thynke, weare with Gods pleasure, those vestures whiche be at this day in vse: And they I thynke shall do so much the better after they haue preached the cleare doctrine of Chyest our Sauour, with the detection and detestation, aswell of the whole Antichyest of Rome, as of any other aduersary to Chyest: If they then professe by the wearyng of these garmentes, to haue no purpose at all to stablyshe any wycked deuysses that Antichyest hath obtruded to the people: Nor that Priestes be of them selues more holy, or more able to pacifie God, then other Chyistian men be: Nor that they present Chyest to

to the father in the holy communion (as they vse to affirme) 27
oꝛ that they can applie his merite at theyꝝ pleasure, by the
vertue of the worke it selfe to any man, moze then he doth
receyue by his owne proper sayth, of the wordes and sacra-
mentes of God. So that also he pꝛofesseth, that he thereby
do not meane Aaronicall rites to be restozed agayne: but
that he doth by his fact, persourne only his obedience to the
kynges Maiestie, and to suche whom God hath appoynt-
ed to determine of these externall rites of the Church, with
common consent by the worde of God, to this ende, that all
offences of disoꝛder, and bꝛeach of publique consent, may be
auoyded: And also to pꝛotest that euery creature of God is
good to Godly men, yea also foꝛ signification. And therfoze
all true Godly men, may Godly vse those rites, which wic-
ked men haue abused, howesoꝛuer vngodly.

And furthermore, to pꝛotest that they, neither the kynges
maiestie, noꝛ the great counsell of the Realme, meane to re-
tayne oꝛ to cheryshe any superstition in vsing these vestures.
But sozasmuch as the vse of these vestures, hath ben pꝛacti-
sed godly of the right holy fathers, befoze the Pope was An-
tichꝛist of Rome, and may at this daye serue to the setting
foꝛth of the holy ministry, and of the whole Chꝛistian pꝛo-
fession, to the instruction of the yonger and simpler people,
so that there be a godly signification ioyned therevnto, and
the same also godly taught. And that they declare, that the
rulers would not remoue these vestures, wherby they might
geue occasion to the weaker, in the sayth, to despyse oꝛ con-
temne the true ministry of Chꝛist: oꝛ els to geue them any
suspition by so doyng, as though they were ledde with a cer-
tayne irreligious leuitie, to ouerthrowe and abolysh all
thynges vled befoze in religion, yea of those thynges whiche
may serue to some good vse.

And further, they may pꝛotest, that the people ought, in
beholdyng these vestures, to haue theyꝝ meditation vpon no
other thyng, but vpon the heauenly puritie and bꝛyghtnes,
and of the apparellpyng of all good vertues, whiche be both
set out, and also be exhibited to all true beleuers, by the holy

ministry of the Church, and that both they and they minist-
sters woulde labour with all diligence to attayne to that
bryghtnes and comelynesse, that all at length may shyne in
the vestures of ryghteousnes and saluation. And it be-
houeth Ministers to vse some garmentes, not onlye to couer
and to defend theyr bodyes, but such as may also haue some
signification, and may admonyshe them of some thyng.

Nowe therefore, soasmuch as it is thought good to
the kynges Maiestie, & to the chiefe counsell of the Realme,
to rectryne the vse of these vestures for this present, they
ought to chaunge the wicked abuse of the papistes, in these
good creatures of God in them selues, to some Godly vse,
both to the glozy of God, and to the honour of the kynges
Maiestie, and so openly to declare, that all thynges to holye
and good men, are holy and pure: And that they be truely
sanctified by the worde & prayer, so that neyther denyll nor
man can defyle any creature of God, but that Godly men
may vse them Godly, and to the glozy of God, yea euen for
some vse of signification, not onlye in the fruition of theyr
naturall effectes. For all creatures may admonyshe vs ma-
ny wayes to consider the creatour, both of them, and of our
selfe, and of our gratitude towarde hym, besyde the consi-
deration of his large liberalitie, in respecte of theyr naturall
effectes: And to these admonitions, they maye and ought
publiquely be vled. Which sentence of myne I myght ius-
tifie with diuers Scriptures, besydes the erample of the A-
postles, which dyd so long vse Moyses ceremonies, without
any impietie.

As concernyng the second question, this is my
sentence, gathered, as I beleue, out of holye Scripture.
They which do say that it is not lawfull to vse the apparell
that is in question, in any maner, yea in that maner which
I haue described: I say, that they be at the least in error,
for that they denye all thynges to be holye to them that be
sanctified.

The same do I affirme of suche, whiche for the same
cause wpll not weare those vestures, soasmuche as the vse
of

of them is receyued, neyther vppon superstitious or lyght 28
cause : but by the publique lawe of the Realme, and by the
consent of the Churches. In deede the vse of these vestures
may be forced by such superstition to pleasure the Roman or
any other Antichrist, as it is now in Germany, that it can
not be godly admitted of the Godly ministers of Christ. For
I must needs say, that they take from the godly Magistrates
theyr due honour, whiche doth deny that theyr iudgement
ought to be solowed in these matters. Rom. 14. for that they
do declare the vse of these garmentes to be obserued of that
consideration, which I haue a litle befoze described.

I trust your most Reuerende fatherhood wyl beare all
these thynges well in worth. For to aunswere to bryefly and
to grossely, I thought it a great offence, especially for that I
see with what art Satan doth resyst, lest that at once the
whole religion of Christe shoulde be restozed amongst vs,
(as were necessary) and as al godly Kynges hath done theyr
diligent labour, accorpyng to Gods preceptes, and examples
which he hath declared by Moses, and Christ his sonne,
whyles Satan goeth about to stirre vp so many pernicious
contentions of all the circumstances of our religion, aswel
in doctrine as rites. For surely, excepte that we remoue so
horrible and manifest sacriledges & dishonourynges of God,
whereby the whole kyngdome of the sonne of God maye be
receyued, and we lowly submit our neckes to his good yoke:
A howe intollerable wyath of God shalbe kyndeled a-
gaynst this Realme. The Scriptures be full of suche exam-
ples, as he doth now shewe most terrible vnto Germany.
Our Lorde Iesus Christ assyst the Kynges Maiestie with
his holy spirite, and be present with you the head fathers of
the Churches, and all the nobles of this Realme, that ye
may both knowlege and embrace duetifullly in time
the dayes of your holseme vssitation, & al other such
thynges in the which only standes the peace
and health of this Realme. God pre-
serue your fatherhood.

At Cambridge, this tenth of December.

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side.]

17

To M. Martin Bucer, doctour in 29
Diuinitie most vworthy, his reader and
maister most reuerende.



Grace and peace from
the Lorde. &c. For what
cause I am nowe in trouble
(molte Reuerende) ye shall
vnderstande it by this mes-
senger, in wrytyng. I praye
you that you woulde vouch-
safe once to geue it the rea-
dyng, and yf that ye shall
espye any errour therein, I
desyre you to signifie it vnto
me by your letters. If any
thyng hath ben vttered too
darklye, and with selwer wordes then the cause requireth, I
pray you that you woulde set it out in the margent, with
more lyght, and apter wordes. If ye see the cause iust, and
meete for a godly minister, subscribe therevnto in the ende I
hartly pray you. I sende you also that I haue wrytten, be-
fore thre yeres agoo, vpon the .x. pceptes, that your woo-
thynesse may knowe what my iudgement is in the cause of
dissorde, I pray you vouchsafe to reade it, that if I haue erred
in this part by humayne ouersyght, I maye be aduertysed
by your learning and fatherly admonition, and that I may
resourne the same. I pray your fatherhood therfore (and I
doubt not but I shall soone obteyne) that you woulde helpe
the Church in her conflict, by the great and most notable
gyftes of God vndoubtedly bestowed vpon you. I require
the same of M. Doctour Martir, to whom (after your sentence
and prudent iudgement is knowen) this messenger which I
sende, shal repayre. The Lorde Iesus long preserue your
woorthynesse.

At London the. xviij. of October. 1550.

Yours in hart and prayer all hole, Iohn Hoper.

¶ To the Reuerende and learned
father, Iohn Hoper Byshop, his good Lorde.

Grace and peace through Iesus Christ our Lorde.



Right Reuerende, and
in Iesus Chryſt moſt dearely
beloued, I had purpoſed to
aunſwere beſore this tyme
vnto the letters which of late
I receyued from you: but I
was ſo let with wayghtie &
ſundry buſineſſe, that I could
not beſore now accompliſhe
eithers myne owne will, or
your expectation in this be-
halfe: wherfore I beſech you,
according to your accuſtoma-

ble gentleneſſe and wyſedome, to take in good part this my
delay. What ye haue wrytten of the controuerſie which
is ryſen betwene you and the right Reuerende Lord Biſhop
of London, as touchyng the apparell of miniſters, I haue
both read it, as your request was, and alſo conſider it as at-
tentiuely as I coulde ſo; the ſhortnes of the tyme. I ſaye
ſhortnes of tyme, becauſe I could not retayne with me your
wryting but only one nyght. For the meſſenger who deliue-
red it vnto me, ſet ſoozth the next day early in the mornyng
toward Cambridge, whyther ye wylled me to ſend it (being
once read) by hym, vnto maiſter Wucer: Which thyng I
dyd, both diligently, and without all delay.

In that litle tyme that I had to peruſe your wrytyng, I
comprehended ſo all the matter, that euen at the firſt I con-
ceyued no ſmall ioy of your ſinguler and earneſt ſtudye, in
that you put your endeuour that Chriſt his religion may be
brought agayne vnto a chaſte and ſimple puritie. For what
ſhoulde be moze deſired of all Godly hartes, then that all
thynges, by a litle and litle, ſhoulde be cleane taken away
and

and cut of, whiche hath very little or nothyng in them that
can be referred wholly to edification, but rather be iudged of
the godly to be superfluous. For to speake of my selfe, I am
hardly drawne from that simple and pure custome, which ye
knowe they of Argentine haue vsed euer, from the tyme that
they reformed their Church, where diuersitie of apparell in
Church ministracion was abolished. For I haue alwayes
allowed that pure blase that originally had imitation of the
Apostles Church. And I beseeche God immortall, that this
manner may both there for euer continue, and also that wher-
soever Christ his Church is reformed, it maye at length be
receptued. You see that in the substance and chiefe poynt
of the matter I dissent not from you, nay I desyre with all
my hart, that that thyng whiche you go about to bring to
passe, may take place. And the most especyal cause why I do
so desyre, is, partly for that I woulde we shoulde come, as
nigh as myght be, to the holye Scriptures in rites and cere-
monies, and folow the example of the Church, when it was
in best case and state: partly for that I perceiue that those
that be geuen to papistrice, do go about with these reliques
to mainteyne at least a litle spyle of Masse, and to be geuen
to them, moze then the nature of indifferent thynges do re-
quire. Notwithstanding, yet the consideration of these mat-
ters do not so farre carry me, nor the reasons alleaged by you
so perswade me, that I should affirme the vse of such vestures
to be pernicious, or of theyr owne nature contrary to Gods
worde: For I do vtterly thynke it to be a thyng indifferent.
And I am not ignorant that suche is the nature of indiffe-
rent thynges, that at one tyme they may be vsed, and at a
nother tyme refused. To eate that is strangled, of it selfe is
an indifferent thyng: yet it is meete sometymes to refrayne
from the vse thereof, and sometymes to vse it most freely.
And in this respect, though I haue sayde this diuersitie of
Church apparell is not to be retayned: neuerthelesse, it to be
wicked, I neuer so iudged, that I dare therefore condemne
any such whom I see vse it. For if I had ben so perswaded,
I woulde neuer haue communicated here in England with the

Church where such a choise as yet is reserved. For although
as I sayde, I do very litle allowe it, neuerthelesse I see some
times in these indifferent things, that some of them although
they be greuous & burdenous (in that it is not lawfull to do
otherwysse) must be patiently suffered, lest yf men shoulde
stryue for them moze bytterly then it needeth, that it woulde
be a let to the aduancement of the Gospell, and also that
those thynges whiche of theyr owne nature be indifferent,
through our heate in contention, shoulde be taught to be
meer wicked: Which two thynges, except I am deceyued,
bryng with them great and greuous discommodities. For
yf we could be content to suffer the Gospell fyrst to be spred
and depely to take roote, without all doubt, men woulde bet
ter and easyer be perswaded to remoue away these externall
rites. A man, so long as he is sycke, or is in his recovery, of
tentymes is much greened that certayne small and tryflyng
thynges partepnyng to his meate and drynke, shoulde be de
barred from hym, which yet afterwarde when he is fully re
stoyed vnto his health, by himself & of his owne accord with
out any other mans counsell, doth renounce them, as vni
meete and vnprofitable. Wherefore, let Englande be fyrst di
ligently instructed, and confirmed in the chiefe and most ne
cessary poyntes of religion: then afterwarde by my iudge
ment, the Church shall not be much offended to haue these
thynges, somewhat superfluous, to be remoued. But now
where as alteration in the most necessary poyntes of religi
on, is laboured for, and that with so much difficultie: if now
we pronounce those thynges to be wicked, that be of them
selues indifferent, so much woulde the most part of mennes
myndes be alienated from vs, that from that day they woulde
not fynde in theyr hartes, euer after to heare with a good
wyll at our handes sounde doctrine, and instructions of very
necessary matter. Surely, Englande is much bounde vnto
you, in that ye haue laboured moze then a great sozt hath, in
preachyng and teachyng. Lykewise, in Englande you alre
dye haue obteyned much sauour and great auctoritie, wher
by ye shalbe able to do muche good to the aduancement of
gods

gods glory. We must therefore take heede, lest ye stande in
your owne way, contendyng to bytterly, and all out of time. 37
Yet woulde I not haue you hereby gather, that my mynde
is, that a Minister of Gods worde should neuer contende for
the mayntenaunce of the tructh and principles of Scrip-
tures, I make no such assertion, who dayly aswell in publike
as in priuate disputations, in wayghtie controuersies, do
take a part agaynst the aduersaries for true religion. But
this I say, we must take heede, lest these thynges whiche be
of lesse importanace, through our slypse, may be the meanes
that those thynges which shoulde be esteemed of greater force
and value, eyther can not at al be brought into the Church,
either if they be once brought in, can not be establyshed with
continuaunce. Agayne, yf we holde on in disswadyng from
these indifferent thynges, as pernicious, and altogether wic-
ked, we condemne withall very many Churches which haue
receyued the Gospell, and blame to bytterly innumerable,
whiche a great whyle agoe were counted worthy of al prayse.
Neyther am I ignoraunt, that the auctoritie of Churches
that be nowe, or hath ben, ought not to beare such a sway,
that thereby the auctoritie of Gods worde shoulde be trode
vnder foote: Which (although the whole worlde shoulde
run to wycke) ought to remayne without touch of byesse
sure & vniuolable: yet for al that I iudge we must take heede,
lest that for thynges indifferent, eyther we condemne suche
Churches as be now at this day, or thynke not well of those
that haue ben long before our dayes. And forbecause I per-
ceyue that ye suppose these thynges not to be indifferent, per-
aduenture it shall not be amysse nowe for to examine the rea-
sons that so ledde you: & that (as you do) I may do it in fewe
wordes, I reduce the chief matter to two chief poyntes. First 7
of all, ye say that the Priesthood after the order of Aaron, is
not to be restored, wherunto these diuersities of vestures seme
to pertayne. For sayng we haue Chryste to be our Priest,
Aarons ceremonies be vtterly abrogated, and therefore they
cannot be called agayne of those that meane well and godly.
The second foundation of your reasons, is, that these diuer- 2

titles of vestures were invented of Antichrist: therefore we ought not only to forsake the Pope, but all his inventions. Besides this, ye would have all manner of difference of vestures and apparell of ministers to be taken away. Wherefore, saying these two be the chiefe strength of your argumentes, I will first intreate of them. Afterwarde, I will adde what soever it be, yf I can call to my remembrance any other thing, brought in of you to confirme your opinion.

In Moses lawe of Priesthood, after Aarons order, there were sacramentes, with the whiche it pleased God to confirme (as I myght say, by putting his seale to them) the promises made of Christ commyng. I knowlege & do graunt, that all these thynges be abrogated, never to be brought in agayne, for we beleue that Christ is alredey come, and not that he will come. And we have other seales in Scripture deliuered to vs of Chryste hym selfe in the Gospell, bread, wyne, and water: therfore we neede not call agayne signes for this purpose vsed in the olde Testament. There were also in that lawe other signes & actions so ordeyned, that they could not be properly called sacramentes, and yet they had some respect to comelynesse, to order, and to some commoditie. And these I iudge may be restored & retayned, as thinges agreeyng to the lyght of nature, and inducyng to some profitable vse. Who doth not see that the Apostles, to the intent they that beleued myght lyue more peaceably and quietlye, dyd commaunde the Gentyles to abstayne from bloud and strangled: And yet these thynges, without all doubt, were fetched fro the order of Aaron, if ye wyl comprehend generallye all thynges whiche was in the olde lawe. And there is none of vs ignorant, but that the tenthes was fetched from thence, which now in our dayes be appoynted to fynde the ministers of the Church thorowout Christendome. You can not wel proue by the Scriptures of the new Testament, that Psalmes and Hymnes were songe in the Church at publique service, which thyng yet appeareth most playnelye to be done in the olde Testament. I will here omit that Saint Ambrose in his exposition vpon the. xiiii. Chapter of the

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the fyrst to the Cozinthians sayth moste playnely: that the
maner of prophesying whiche Paule teacheth, was derpyed
out of the Synagoges, into our Churches. To these I could
byyng forth other thynges, and that not a fewe in number
(yf tyme suffered me to consider dyligently the matter) which
our Church haue borrowed out of Moses decrees. And that I
may speake only of holy dayes, which we kepe in memory of
our Lordes resurrection, byrth and death of Chryst, & Pente-
cost: shoulde we therfore abolyse them, because they be the
reliques of the olde law: You see, as I suppose, by all these
thynges, howe that not all that pertainyng to the Priesthood
of Aaron, is so abolyshed, that nothyng of it maye be retay-
ned or vled of vs at these dayes. For here ye shal not by and
by saye, that this is nothyng els but to open a wyndowe to
all abuses, as to holy water, sensynges in the Church, and
to infinite suche other: For the aduersaries wyl straght
shape you this aunswere. Fyrst of all, that there must be li- 1
mitted a measure in any case, aswell of those that be reser-
ued, as those that shalbe brought agayne into the Church. 2
And secondarilye, that no opinion or vertue of religion is
at all to be attributed vnto them, contrarywise to that
we see is done of the papistes in theyr holy water & sensyngs.
Last of all, there must good heede be taken, lest our Christian 3
libertie be brought into some daunger, which shoulde be, in
case yf y such thyngs as be reserved or restored, be appoynted
necessarie meanes for to obteyne saluation. For so are such
thynges to be brought in agayne, or to be tollerated, that
they be layde away when they appeare not to be put to good
vse. And so it seemeth to me, we must do at this tyme
with this diuersitie of apparell, accordyng as I declared my
mynde befoze. For I woulde, and nowe wyshe, that they
were layde asyde: but sozomuch as yet hitherto it hath not
preuayled (vntyll better may be) I thynke we ought to beare
them. And yf it pleased God, I woulde that the Churches
of Germany myght redeeme theyr libertie with this one in-
conuenience, although I wishe by al meanes, that no super-
fluous thyng shoulde be forced vpon them. But let vs con-
sider

sider your other argument, that is to say: It is not lawfull to
 vse these kinde of vestures, because they were invented of the
 popes tyranny. In this poynt I do not well perceyue howe
 it maye be affirmed for a suretie, that we can vse nothing
 that perteyned to the Pope, and is vsed in popery. Truly,
 we must take good heede that we byng not the Church of
 Christ into such bondage, that it may not vse any thyng that
 the Pope vsed. It is very true, that our forefathers toke the
 temples of Idols, & turned them into holy Churches, where
 Christ should be worshypped: And they toke also the salarie
 and reuenues consecrated to the Idolles of the Gentyles, to
 theyr wicked shewes and playes, and to theyr holy votaries
 virgins, & transposed it to finde the Ministers of the Church:
 And yet all these thynges dyd not onlpe serupce vnto Anti
 christ, but vnto the deuyll. Yea the holy Ecclesiasticall wy
 ters, dyd not sticke to take the wearres of Poetes, which had
 ben dedicated vnto Muses, and to other diuers gods & god
 desses, for to be played in playes, and spoken in shewes, to
 obteyne the fauour of theyr gods: I saye they dyd nothing
 stycke or feare to vse them, when it seemed to them conuent
 ent, imitatyng Paule the Apostle, who stoock nothing at all
 to rehearse for his purpose Menander, Aratus, and Epimeny
 des, & that he did in intreatyng the holy Scripture, applyng
 prophane wordes, to set forth gods religion. We reade also
 howe that Wyne was consecrated vnto Bacchus, Bread vn
 to Ceres, Water vnto Neptune, Oyle vnto Minerva, Let
 ters vnto Mercury, Song vnto the Muses and vnto Apollo,
 and many other thynges Tertullian rehearseth in his booke
 entituled de Corona militis Christiani, where almost he en
 treateth this selfe same argument. Yet for al that, we stycke
 not to vse all these thynges freely, aswell in holy, as in pro
 phane vses, although at one tyme or other before, they had be
 consecrated to Idolles and to deuyls. Notobest, I wyll not
 graunt, that these diuersities of vestures haue their begyn
 nynges of the Pope, sozomuch as I reade in the Ecclesiasti
 call History, howe that John the Apostle wore at Ephesus,
 where he dwelled, a byshops apparell, tearnyng it, Petalum

Euseb. li.iii.
 Cap. xxxi.

scu

seu lamina Pontificalis. As touchyng Saint Ciprian the ho-³³
 lye Partir, Pontius the Deacon writeth, that a litle before he
 shuld be beheaded, he gaue vnto hym that was appoynted to
 behead hym, his vesture called Birrus after he had put it of, &
 to the Deacons he gaue his other vesture called Dalmatica,
 and so stode in linnen. Chrysostome maketh mention of
 the whyte vesture of the ministers of the Church. More-
 over, the auncient wyters declare vnto vs, that Christians
 when they came first vnto Chykses religion, chaunged their
 apparell, and so; a gowne they dyd put on a cloke, so; the
 which cause when they were mocked of the Gentyles, Ter-
 tullian wrote a very learned treatise, De Pallio, that is to say,
 of a Cloke: pether, as I take it, you be ignoraunt, that a
 whyte vesture was wont to be genen to them that were
 baptized. Wherfore it appeareth, that before the Popes ti-
 ranny overwelmed the Church, there was some maner of
 diuersitie of apparell in the Church. But be it so, let them
 be the inuention of the Pope, as you woulde haue it: yet
 notwithstanding, so; the respecte of the papistickall inuention
 in them, I can not be perswaded so muche impietie to be
 therin, that whatsoeuer it toucheth, it doth by and by so in-
 secte and corrupt, that it cannot be lawfull so; good and god-
 ly men to vse it Godly. I suppose, ye vnderstande what my
 iudgement is, eyther in reseruyng, o; brynging in agayne the
 Moissacall o; papistickall rites.

In Math.
 cap. 26.
 Hom. 83. et
 ad popul.
 Ant. Hom.
 60.

Nowe that I haue bryefelye gone ouer these two chiefe
 poyntes of your reasons, I come vnto that whiche ye also
 graunt: That all thynges inuented by man, be not forth-
 with to be relected and condemned. For what is it els but
 mans inuention, that we communicate at the Lordes ta-
 ble, rather in the mornyng then when we haue dyed.
 It was also deuysed by man, that the value of such thynges
 as was to be denyded in the primate Church, were
 layde at the feete of the Apostles. I graunt with you, that
 these choyces of apparell do not of it selfe edifie: And yet
 so; all that, other men wyll iudge it expedient that they
 be tollerated so; a tyme, as though peraduenture by that

meanes, these contentions wyl be auoyded, by which it is
in hazarde lest greater benefites and more ample commodi-
ties be hyndered, and (as we see it falleth out) lest mennes
myndes be withdrawen from the Gospell. I wyl not here
saye, that they whiche stande to the defence of this matter,
may pretende some honest and iust signification of the appa-
rell, and that not dissenting from the worde of God, which
is this. The Ministers of the Church (as the prophete Ma-
lachy witnesseth) be Angels and Gods messengers: but An-
gels for the most part appeared, being clothed in whyte gar-
mentes. I pray you, howe shall we debarre the Church of
this libertie, that it can not signifie some good thyng, in set-
tyng forth theyr rites and ceremonies, especially being so
done, that no maner of Gods honour is attributed vnto
them, and that they be in sight comely, and in number few,
and that Christian people be not with them overburdened, &
matters of greater importaunce be omitted. Peraduenture
you wyl say to me: Let Ministers of the Church declare
themselves to be Angels, & not represent Angels by significa-
tion. But Paule the Apostle might so haue ben answered,
when he taught the Corinthians that it was meete that a
woman shoulde haue her head couered, and a man his head
vncouered, brynging it only in respect of signification. For
some man of the Church might haue answered hym, say-
ing: Let a man declare hym selfe to be head of his wyfe, and
let a wyfe declare her selfe to be subiect vnto her husbnde,
not in signes, but in deedes and conuersation. But yet
Paule iudged it a meete and a profitable thyng, that both
of them, aswell the man as the woman, should be monished
of theyr duetie by such a signe or action. For by such signes
and meanes, we be stirred vp to do our office and duetie, for
they bryng into our myndes that whiche is decent for vs to
do. And yf hereby the weakelynges take an occasion of er-
roure, let them be monished that they be but indifferent
thynges, and let them be taught that no part of Gods hono-
ur and religion is placed in them.

Nowe, whether the eyes of them that be present, be tur-
ned

ned cleane a way from thynkyng of serious matters, because 37
 of the diuersitie of apparell, peradventure euery man wyl
 not graunt it. First the aduersaries maye aunswere, that
 this shall not soloow, yf such apparell be appoynted that hath
 no gorgeousnesse, but is playne, and vsed befoze in the
 Church: For no man maruelles at those thynges that be
 dayly vsed, and of small value. Nay it is moze like, that men
 beyng stirred with the reuerence of them, shall haue theyr
 cogitations moze attentiuely vpon serious thynges: for the
 externall partes of the sacramentes, seeme to be instituted to
 this ende, that we euen of the very syght, and of our externe
 sensis, shoulde be inwardely moued to haue contemplation
 of diuine thynges. Neyther suppose I by and by a tyranny
 to be brought in, yf any thyng that is indifferent shoulde be
 receyued into the Church to be done, and that many should
 constantly obserue the same. Solue a dayes we do minis-
 ter the Lordes supper in the mornynge, so that we wyl not
 receyue at al after dyner in the publique congregation. But
 who wyl say that this sauoureth of any tyranny, which we
 all do with one wyl and consent? Truly it woulde
 please me rather, (as I haue ostentymes rehearsed) that we
 shoulde only do those thynges that Chryste dyd, and Paule
 deliuered: but yf there be some indifferent thynges added,
 I woulde not nowe therfore greatly contende, especially
 forsomuch we see that they by whom the lyght of the Gos-
 pell is much aduanced in England, and dayly may be moze
 aduanced, do take part agaynst vs. I graunt with you,
 that all which is not of fayth is synne: Neuerthelesse, that
 which is wrytten of Saint Paule to Titus, seemeth greatly
 to serue for to ease and quiet the conscience, that is: All
 thynges are cleane to the cleane. And to Timothy: Euery
 creature is good. For it is not necessarily required that we
 shoulde proue euery particuler thyng which we vse, to be ex-
 pressely mentioned in the Scriptures. It is enough general-
 ly to knowe this fayth: That indifferent thynges can not
 corrupt those that be of a pure mynde and sincere conscience
 in theyr doynge.

Tit. i. d.

i. Tim. iiii. a.

These thynges haue I brievely gathered together, as
touchyng the controuersie whiche ye proposed vnto me, out
of the which, I beseeche God with all my hart, that ye maye
wytt your handes well of. And I desyre you to take in good
part that I haue written: for yf I coulde haue answered
eyther moze substantially or moze playnely, I woulde haue
satisfied your request to my power. But forbecause it is not
graunted to euery man to wyte handsomely and redely of
these matters, you must needes pardon me. And assure your
selfe further of this one poynt, that I am redy nowe and at
all tymes to beleue the trueth, when I shall be otherwayes
instructed. In the meane season, thynke ye not that this
iudgement whiche here I haue declared vnto you, was but
nowe fyrste perswaded vnto me. For euen from the begyn-
nyng, synce that I applyed my selfe vnto the Gospell, my
mynde was, that this difference of besture shoulde be
taken awaye: but yet so, that I dyd not iudge it of
theyr owne nature eyther wicked, or pernicious.

I beseeche God almyghtie to preserve you
safe & sounde with all your house,
holde, through Chryst Iesus
our Lorde.

Farewell. At Oxforde, the fourth of
Nouember. 1550.

Yours both in minde and spirite vvholly,
Peter Martir.

*Amplissimo domino et Colendissimo
Symmista Ioanni à Lasco.*

35

¶ The Lorde graunt vnto vs in these troublesome tymes of the Church, to begyn and finishe all things that offences and daungers be not encreased. Amen.

THe more diligently I weigh and consider, both what fruite we may gather by this controuersie of vestures, & also what Satan goeth about thereby to worke: I woulde haue wished befoze the Lorde, that it neuer once hadde ben spoken of, but rather that all men of our function had agreeably and skontlye gone forwarde and continued in teachyng true repentaunce, the holsome vse of all thynges, yea in commendyng and puttyng on the apparell of saluation. I see in very many right honozable (alas I say) I see their maruelous diligence in abolishing Amelech, concernyng stoncs, stockes, vestures, & those thynges that be without vs: when in theyr deedes and whole lyfe they most styfely retayne the whole Amelech styll. I knowe also some that helpe forwarde this styfe, so that in the meane tyme the chiefe and most necessary poyntes are lesse regarded & called vpon, that is: of remouyng sacrilegious persons from spoylyng of Churches: of prouydyng fyt ministers for euery parish: of the restoryng of discipline agayne. As for my part yf I thought those ceremonies and vestures were impure of them selues, I woulde not take vpon me in any wyse the office of a Byshop, vntyll by ordinary auctoritie they were taken away. &c. But to the purpose. I thynke it not impertinent vnto this matter, that we all be admonished to take heede of Satans accustomed slepyghtes, whereby he leadeth vs away from the care of necessary thynges, to the carefulnesse of those thynges whiche may be well let passe, and from the searchyng out of the true doctrine of Chryst, to

induce vs to those things, wherin few can consent a like, & finally, by the which he kindleth in diuers men a zeale to purge those thynges which are without vs, thereby to neglect our inwarde deformaties. And seying whatsoeuer we do eyther in worde or deede, both p̄uately and publiquely, we ought to do it in the name of our Lord Iesu Chyist, geuing thanks by hym to God the father: Surely it is our duetie, no lesse circumspectly to beware that we nether do nor leaue vndone any thyng, whereof we haue not sure or certayne auctoritie out of Gods worde, touchyng our actions and matters domesticall and Ecclesiasticall. It is alwayes & in all thynges synne, whatsoeuer is not of sayth of the certayne worde of God.

But to consider this question in it selfe. I haue, accordyng to my gyfte, weyghed your reasons, and yet I can perceyue no other, but that the vse of all externall thynges, aswell in holy ceremonies, as in p̄uate matters, ought to be left free to the Churches of God. I call that free vse, wherin godly men vse thynges created of God without any superstition, and to a certayne edifyng of theyr sayth in Chyist. I verely (as I haue confessed vnto you, and haue declared in deede vnto our countreyemen) had rather that no kynde of vesture whiche the papistes used, were retained amongst vs, and that both for the moze full detestation of the Antichristian priesthood, and also for playner aduouchyng of Chyistian libertie: yea and to be shorte, for the auoydyng of dangerous contentions among the brethren, (though notwithstanding I woulde haue the Ministers of Churches to vse sage vesture, and such whereby they myght be discerned from other men) but chiefly I woulde all the discipline of Chyist to be in force among vs: yet I can not be brought by any Scriptures (as farre as I see hitherto) to denye that the true Ministers of Chyistes Church may vse without superstition, and to a certayne edification of sayth in Chyist, any of those vestures whiche the Antichristians abused. For what shoulde let, but that the Churches maye vse that whyte vesture, or moze vestures, to monyfe vs p̄ticularly

precisely of that diuine benefite which he by the holy ministe- 36
rie of the Church dealeth vnto vs, the benefite I saye of the
lyght and dignitie of that heauenly doctrine: & by the which,
also the Ministers them selues may be the more myndfull of
theyr offyce, and had both for it, and by the admonishment
of that outwarde token, in greater reuerence of the common 2
people of the Church. Whether we wyll or naye, we are
compelled to confesse, that the insignes of them that beare
publique offices, helpe somethinges to retayne and encrease
the auctoritie of Magistrates and publique power, yf other
thynges want not, by the which the true reuerence is geuen
vnto them. For yf these thynges be not ioyned with those
ensignes, they induce not a veneration, but rather the singu-
lar detestation of them, who vnworthily vse these notes of
vertue. Signes in deede are signes, and not the thynges:
yet how much they are able to admonyshe & moue the mynd
(God geuyng the increase) he that obserueth, wyll wonder.

Wherefore, whereas otherwayes the true dignitie of
Ministers is euident, & if any perticuler Church by publique
iugement do consent vpon the retaining of certain vestures,
only for the comendying vnto vs of the gyftes of God which
he geueth by the ministry of the Church, and for to put the
ponger and ruder sort in mynde, without all superstition:
Truely I can not see why suche vse of vestures in suche a
Church, may not serue to some commendation of the holye
ministerie, and so consequentye to the edification of sayth.
For what let is there, but at this day they which are indued
with the same spirite of faith, may vse a few signes as godly,
as the auncient holy men haue vled many: They had (you 36
wyll say) expresse writing concerning the vse of their signes.
I graunt, and in deede it made much touchyng the true vse
of their signes. But in that God byd commaunde the vse of
those and many signes, we certaynly learne, that the vse of
those signes may serue (he geuyng grace) to promote true
religion, and that it hath none vncleannesse in it selfe, or su-
perstition: neither can be by the abuse of the wicked so pollu-
ted, that it can not be healthful to godly men vsyng it godly.

Howe

Nowe when as God by his woꝛde hath sanctified all thynges by our prayes, and hath made al thynges pure to the pure, what cause can we alleage out of the woꝛde of God, to deny that god wyl not blesse such vse of signes (wherof we speake) that it should not be effectuous to that Church to some commendation of the ministry, and therof also to some edification of fayth? For howe can it be, but that he which promised to blesse all the woꝛkes of our handes whiche we take in his name, wyl denye his blessing to these signes, seying he hath no where forbydden such a vse of them as we haue expounded, and hath made vs Lordes of the Sabbath, and all other thynges of this woꝛde?

But yf we graunt that these thynges which I haue spoken concerning the vse of such signes, may be: it is surely the part of bꝛotherly charitie, commaunded vs by God, to leaue such vse of suche signes in such a Church, free, to the iudgement and conscience of that congregation, excepte we see an open abuse, eyther of superstition (as if these thynges were bled as contempnyng in themselves some part of godly woꝛship of themselves) or of contention (as if they displeased the greater and better part of the Church) or of gettyng of good wyl of some men, whom in these thynges we ought not to gratifie, because they therby go about to byng a sect, vnwoꝛthy to Christian men.

It was euident at Saint Pauls tyme, by the most cleare Scriptures of God, that the vse of dayes, meates, & al other externe thynges, was made free, and it was a sure token of infirmite in fayth to doubt therof: yet the holy ghoſte pronounceth, that such weaklynges ought to be receyued, not to the troubling of their cogitations, and not to be condemned of the stronger in fayth, and that in these thynges it myght be graunted to euery one to be sure of his owne sense, seying that the Lord had receyued these weaklynges.

Nowe if the holy ghost woulde haue men to yelde so much to them which were in a manifest error, inasmuch as they depended vpon him in the chiefest & necessary partes of sincere religion: what ought to be graunted to these concerning the
free

free vse of external thinges whom we can not conuict of any
error by Gods woꝛde : For howsoever I examine and ex-
pende those your two arguments (that is: They are the imi-
tation of the Aaronicall priesthood, and the markes of Anti-
christes priesthood, and therfore ought to be eschewed of them
that loue Chꝛyst) yet that thyng whiche you woulde, is not
hereby concluded. For to imitate Aarons ceremonies, is
not of it selfe vitious : but only then when men vse them as
necessarie to saluation, or to signifie that Chꝛyste is yet for to
come to take fleshe vpon hym.

For yf by no meanes it be lawfull to vse those thynges
whiche were of Aarons Priesthood, or of the Gentyles, then
is it not lawfull for vs to haue Churches, nor Holydaies.
For there is no expresse commaundement by woꝛde in the
holy Scriptures of these thynges: It is gathered notwith-
standyng, from the example of the olde people, that they are
profitable for vs, to the increase of godlines, which thing also
experience proueth. For any thing to be a note of Antichrist,
is not in the nature of any creature in it selfe (for to that end
nothyng was made of God) but it hangeth altogether of
consentyng to Antichristes religion, and the professing ther-
of. The whiche consent and profession beyng chaunged in-
to the consent and profession of Chꝛistianitie, there can sticke
in the thynges them selues, no note or marke of Antichristes
religion. The vse of Belles was a marke of Antichꝛistiani-
tie in our Churches, when the people by them were called to
spasses, and when they were rong agaynst tempestes: nowe
they are a token of Chꝛistianitie, when the people by them
are gathered together to the Gospell of Chꝛist, and other ho-
lye actions. Why may it not then be, that the selfe same gar-
ment may serue godly with godly men, that was of wicked
signification with the vngodly: Truly I know very many
ministers of Chꝛist, mosse godly men, who haue vled godlye
these vestures, & at this day do yet vse them: So that I dare
not for this cause ascribe vnto them any fault at all, muche
lesse so heynous a fault of communicating with Antichrist, for
the whiche fault we may vtterly refuse to Communicate

5. with them in Christ. The Wyldestes of deuils dyd celebrate in
theyr sacrifices, the distribution of bread and the cuppe, as
Iustinus Marter, and Tertullian make mention. What let
is there, why we may not vse the same ceremonies also: you
wyll say, we haue a commaundement of the Lorde touching
this Ceremonie. Very well. And by the selfe same it appea-
reth, that same thyng to serue among the chyldren of God to
the service of Christ, whiche the wicked abused in the service
of Deuylls, yf the commaundement of Christe be added
thereto. But it is the commaundement of Christ, that in
our holy actions we institute and vse all thynges so, as com-
lynes and order be obserued, that sayth may be edified.

Nowe yf any Church iudge and haue experience (such
as I doubt not there are many this day in Germanie) that
the vse of suche vesture byngeth some commendation to the
holy ministracion, and thereby helpeth somewhat in the way
of comelynes & order, to the encrease of sayth: what (I pray
you) can be brought out of the Scriptures, why that Church
is not to be left to her owne iudgement in this matter, ney-
ther therfore to be contemned, or to be called into question for
her iudgement sake: That Church verily will kepe in these
thynges a meane agreeable to the Crosse of Christ, and wyll
diligently attende, that no abuse crepe into it.

If therfore you wyll not admit suche libertie and vse of
vesture to this pure and holy Church, because they haue no
commaundement of the Lorde, nor no example of it: I do
not see howe you can graunt to any Church, that it maye
celebrate the Lordes supper in the moornyng, and in an open
Church especially consecrate to the Lorde: that the Sacra-
ments may be distributed to men kneelyng or standing, yea,
to women aswell as to men. For we haue receyued of these
thynges, neyther commaundement of the Lorde, nor any
example, yea, rather the Lorde gaue a contrary example.
For in the euenyng, and in a priuate house he dyd make his
supper, and distributed the Sacramentes, and that to men
only, and sitting at the table. But it wyll be objected, that
in England many vse vestures with manifest superstition, &
that

that they do nowthe and confirme in the people superstition, 38
Euen so (it may be answered) very many abuse all this
whole Sacrament, as also Baptisme and all other Ceremo-
nies. Wherefore let vs withstande this mischiefe, and van-
quish it utterly. Wherevnto though it may be that the ta-
kyng away of vestures maye helpe somethyng, yet to dryue
away all this mischiefe it wyl not suffice. For the Priestes
them selues must be fyrst remoued, and in their roumes pla-
ced faythfull ministers in the kyngdome of Chryst, suche as
be learned in deede and godly affected. To this therefore, to
this I saye muste we chiefly endeuour our selues, that the
hartes of the people may be purged by fayth, whiche fayth is
fyrst begon and increased by the hearyng of the worde of
God: this hearyng is brought by the preachers of the Gos-
pell. Suche therefore let vs call for, and that there maye be
store of them, let vs be earnest for reformation. Let there be
a visitation of the vniuersities, whence many fyr ministers
for Churches may be gotten. Let vs neuer cease to crye out
agaynst that Sacrilege, that the fattest benefices are graun-
ted to vnworthy men, in respect of their worldly seruice: that
the parishes are so miserablye vndone through papistlicall
fleyghtes and violence. These, these I say, are certaynely
papistlicall faces, agaynst these ought we chiefly to bende
our force: but to be stout and earnest against stones, stockes,
vestures, and suche other thynges, which of them selues nei-
ther bryng gayne, pleasure, nor honour, it is a very easie
matter to the bearer and speaker, especially those that be
discharged from papistlicall superstition, for by the shakynge
of suche thynges, great mens stomakes are not offended.
But to remoue Church robbers from the spoiles of Churches,
and to do all thynges possible to this ende and purpose,
that euery parishe may be prouided of conuenient ministers,
and that Curates may haue sufficient for their sustentation,
and to ayde them to the full restitution of Chykses discipline:
This is a thyng of great moment: This is a harde thing to
all them whiche are not able to say with Saint Paul: For Phil.i.c.
Chyist is to me life, & death is to me aduantage. And again,

God forbid that I should reioyce, sayng in the Crosse of
our Lorde Iesus Christ, wherein the worlde is crucified to
me, and I to the worlde. It pleaseth me ryght well, that all
Antichristes trash should be remoued away, as farre as
myght be. I meane not onely his ensignes and markes, but
all his steppes and shadowes in what thyng soeuer they
seeme to stande, whether it be in stockes, stones, garmentes,
or whatsoeuer other thyng els it be. But let vs endenour
our selues to banyshe fyrst the body and substance of Anti-
christ, and then after his ensignes, steppes, and shadowes.
The body and substance of Antichrist, consisteth in the wic-
ked destroyers and spoylers of Churches, by whose meanes,
not onely Christs discipline, but also all the whole doctrine
is oppressed and put out of place.

When I consider these thinges, and agayne looke backe
(as I ought to do) towarde the preceptes of the Lorde, and
his examples: I wishe with al my hart, that as many of vs
as wyll be Christs folowers in deede, that even so we ear-
nestly go about to restore his kingdome, as the Lord himself
went about to begin it, and that we seke it before all other
thynges, and let the preachers in all doctrine & discipline in-
struct the people, & be suche who for our Lorde Christs sake
& the preaching of the Gospell wyll be redy to leaue all: and
that by these mens ministerie we byng the people to the
kingdome of Christ, and let vs appoynt to euery flocke their
owne fapthfull shepheard, who may labour no lesse to call
agayne the true notes and markes of Christianitie, as to
abolysh utterly the markes and notes of Antichristianitie,
whiche I woulde wishe so abolyshed, that there remayned
not so muche as the memory of them in any mens hartes.
But seeing that this thyng can not be brought to passe, vn-
lesse Christs kingdome be fully receyued, I woulde wishe
that all we should to that ende bestowe al our strength, vnto
the whiche worke, for as muche as we nede many workes-
lowes, I woulde wishe (with all such as truly loue the Lord
Iesus) that we set apart all dissention, and loyne in one per-
fect conoord, to endenour our selues to set vpon the common
aduersary.

aduersary. We see now beyng taught by the experience of
so many yeres, that the Lord graunteth but to a fewe, to de- 39
part from that sentence which they haue once fastened them
selues in, specially yf they haue also contended for the same:
so that we shalbe inforced eyther to dissolue chistian Comu-
nion with many who the Lord hath receyued, or els we must
geue place one to another, to the intent that eyther of them
may rest in their owne iudgement, though the other dissent.
It is a very harde thyng in deede, yea to mosse holy men, to
denye them selues, and he is seldome founde among men,
whiche would not be content rather to yelde in his patrimo-
nye, then in the opinions of his witte. Nowe then where as
we see almightie God to beare this our infirmitie in vs so
mercifully, spe on the hardnes of our hartes, yf the example
of our Lord and God can not encline & mollifie our hartes,
to the lyke mercy and pacience. Wherfore I conclude, that
we ought to take great diligent heede: First that we take
not vpon vs straight way, to determine all questions as they
rise, yea, let vs sturre none at al which thoroughly tend not to
the kyngdome of Christ. Let vs acknowledge the weakenes
of our wytte and iudgement. Let vs stande in feare of our
naturall arrogancie, and our peuishe selfewill in our owne
intentions. All thynges necessary to saluation, are set forth
vnto vs openly, clearly, & plenteously in the holy scriptures,
and in the study and perfection thereof, every one of vs wan-
teth very muche. Let vs labour then to fulfill, and once to
make by our imperfection with godly studies. Of all other
matters, let vs dispute most warely, let vs define most slowly
or neuer, let vs contende at no time. If at any tyme through
the craft of Satan, and our owne negligence, variaunce shal
ryse in these thynges, let vs betyme leane of from the same
as soone as we can, by whatsoeuer way we may, or els let vs
make some truse in them. Seldome is there any victorie ob-
tayned: yea neuer holisome victorie gotten.

Whereby (most godly sir) you see vndoubtedly what is best
to be done, both in this controuersie of vestures, and also of
the libertie of other Ceremonies. I had rather then muche

4 goodes this question had neuer ben moued: but now seeing
it is moued, I wylle it to be geuen ouer and deferred to
some other tymes.

These your two argumentes: It is a peece of Aarons
Priesthood, and therfore contumelious toward Christ nowe
exhibited, as then glorious, when he was to be exhibited:
Secondarily, These are notes of Antichristianitie, and ther-
fore not to be vsed of men geuen to Christianitie. These
reasons (I say) conclude not in my iudgement, that whiche
you take in hande. For we borrowe many thynges godlye
from the orders of Aarons Priesthood, to the glory of Christ
nowe exhibited. So many thynges whiche the Antichristes
haue made markes of theyr impietie, may be tokens of the
kingdome of Christ, as the signes of bread and wyne, the
water of Baptisme, the laying on of handes, preachynges,
Churches, Holydayes, and many other thynges. Also these
places of Scripture are of a great scope. The earth and the
fulnes thereof is of the Lord, not of the Deuyll, not of Anti-
christ, not of the wycked. And agayne, the sonne of man is
Lorde of the Sabbath, and the Sabbath is made for man,
and not man for the Sabbath: And all thynges are pure to
the pure: And enery creature of God is good, nor can be de-
filed to good men, by the abuse of euill men. The worde of
God must be folowed in all respects, aswell in our priuate
actions, as publike. For all thynges are to be done in the
name of the Lorde Jesu, and to the glory of God. Then such
libertie as we graunt to our selues in our priuate vse of ex-
ternall thynges, let vs not denye in publike. The true spirite
of Christ goyng about to ouerthrowe Antichrist, ouerthrow-
eth first those thynges whiche are chiefe and peculier vnto
him. For first the spirite of Christ endeuoring the restitution
of Christs kingdome, restoreth first doctrine and discipline,
whiche be the chiefe & peculier poyntes of Christs kingdome.

This colourable craft of Satan also must be taken heede
of, by the which he bringeth to passe oftentymes, that epyther
we recken those thynges sinnes whiche are no sinnes, and
those that be sinnes in dede, we seeme not to regarde them

Math. xii. a.

Mark. ii. d.

Titus. i. d.

i. Tim. iii. a.

in our selues : **O** els agaynst those sinnes which our consci-
ence desyre to be sinnes in deede, we vse no suche seueritie
as we ought. 70

The Lorde graunt that you, ryght woorthypfull frende,
may religiously weygh these thinges. I knowe you seeke the
glozy of Christ, and I haue harde of you wherein I reioyce,
that you are carefull of your iudgement, so that you dare not
strayghtway recken the same so; sure and certayne, though
you seeme to sololue playnely the worde of God, thynkyng
with your selfe that you are a man, and that you maye slyde
out of the way.

Therefoze I desyre and beseeche you by the Crosse of the
sonne of God, by the saluation of the Churches whiche are
at this day ouerwhelmed with calamities, by the desired con-
sent that we shoulde seeke to raisne in all Churches, by the
peace that is in Christ Iesu : Agayne I desyre and beseeche
you, that you do nothyng rashely in this question of Cere-
monies. You haue seene weake members in the Churches
of Baronie, you haue seene also many thinges so; the which
you geue God thanks. Let no man therfoze except it be by
pon great necessitie, cast of those, whom the Lorde hath so
notabylly taken to hym. **O** woulde to God the state of the
Churches of Fraunce, Italy, Poleland, were brought to this
poynte. Let vs in this Realme take most godly heede, that
we sutther not vnawares the devils intentes, who thoweth
in among vs sundry questions & controuersies: lest we should
take in hande to handle the question of setting forwarde the
doctrine of the Gospell, and restorpyng of discipline, and ther-
by to remone all Drones from Ecclesiasticall and scholasti-
call ministeries. This Sathan, when he can not retaine
the order of Bishops wholly in service vnto hym, he goeth
about vtterly to abolysh this order, & by that occasion so to
spoyl the Churches, that whyles due stipendes want, the
holy ministerie may be committed to the vilest of the raskall
people. Let vs take heede of these cogitations of Satan, and
let vs withstande them as much as we can, by the powler of
the Lorde, and by no meanes vnaduisedly to helpe them so;
warde.

warde. For we are whiche sincerely professe the Lord Jesus, and none of vs there is, whiche is not oppressed with much infirmitie: therefore let vs receyue one another, as the Lord hath receyued vs. Let vs yelde mutually one to another, as the Lord hath yelde to vs, whiche sincere and beautiful loue, if it beare stroke among vs, we shall be able with one spirite, & one mouth, & with our whole myght, to discomfyte the body & substance of Antichrist. And so afterwarde without any offence of the good, and with certayne edification of fayth among the chyldren of God, we maye bring to passe the bitter defacing of all the markes, steppes, and shadowes of Antichrist.

O Lord Jesus, thou our onlpe peacemaker, aswell with the father, as betwixt our selues, bannish out of our mindes whatsoeuer dyaweth vs in sunder, whatsoeuer darkeneth the clearenes of iudgement among our selues, whatsoeuer by any way hyndereth the absolute conkozde in thy ministers in defence of thy kyngdome, and in destroying the tyrannye of Antichrist. Bolwe into our mindes thy holy ghost, which may leade vs into all trueth, who graunt vs to see and take in hande all one thing: but first of all that which is chiefest, whereby the strength of thy kyngdome may be restozed vnto vs, and all thynges pertaynyng to Antichrist, may cleane be blotted out of all mens hartes and memory. The goodnes and loue of the sonne of God, for his infinite loues sake towarde vs, bouchsafe to geue vs these thynges, to the glory of his name, to the saluation of his elect, and that the wycked say not theyll, where is they? Christ. Amen.

Deditissimus tibi in domino Martinus Bucerus.

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